

Eating in Isaiah

Biblical Interpretation Series

Editors in Chief

Paul Anderson (*George Fox University*)

Yvonne Sherwood (*University of Kent*)

Editorial Board

A.K.M. Adam (*University of Oxford*)

Roland Boer (*University of Newcastle, Australia*)

Musa Dube (*University of Botswana*)

Jennifer L. Koosed (*Albright College, Reading, USA*)

Vernon Robbins (*Emory University*)

Annette Schellenberg (*Theological Seminary, San Francisco*)

Carolyn J. Sharp (*Yale Divinity School*)

Johanna Stiebert (*University of Leeds, UK*)

Duane Watson (*Malone University, USA*)

Ruben Zimmermann (*Johannes Gutenberg-Universität Mainz*)

VOLUME 131

The titles published in this series are listed at brill.com/bins

Eating in Isaiah

*Approaching the Role of Food and Drink
in Isaiah's Structure and Message*

By

Andrew T. Abernethy



BRILL

LEIDEN | BOSTON

Library of Congress Cataloging-in-Publication Data

Abernethy, Andrew T.

Eating in Isaiah : approaching the role of food and drink in Isaiah's structure and message /
by Andrew T. Abernethy.

pages cm. — (Biblical interpretation series, ISSN 0928-0731 ; Volume 131)

Includes bibliographical references and index.

ISBN 978-90-04-27037-4 (hardback : alk. paper) — ISBN 978-90-04-28086-1 (e-book)

1. Bible. Isaiah—Criticism, interpretation, etc. 2. Dinners and dining in the Bible. I. Title.

BS1515.6.D55A24 2014

224'.10839412—dc23

2014027826

This publication has been typeset in the multilingual 'Brill' typeface. With over 5,100 characters covering Latin, IPA, Greek, and Cyrillic, this typeface is especially suitable for use in the humanities.
For more information, please see brill.com/brill-typeface.

ISSN 0928-0731

ISBN 978-90-04-27037-4 (hardback)

ISBN 978-90-04-28086-1 (e-book)

Copyright 2014 by Koninklijke Brill NV, Leiden, The Netherlands.

Koninklijke Brill NV incorporates the imprints Brill, Brill Nijhoff, Global Oriental and Hotei Publishing.

All rights reserved. No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission from the publisher.

Authorization to photocopy items for internal or personal use is granted by Koninklijke Brill NV provided that the appropriate fees are paid directly to The Copyright Clearance Center, 222 Rosewood Drive, Suite 910, Danvers, MA 01923, USA. Fees are subject to change.

This book is printed on acid-free paper.

Contents

Acknowledgments ix

Abbreviations xi

1 Introduction 1

Food and Drink in Old Testament Scholarship 1

Method for Approaching Eating in Isaiah 11

Diachronic or Synchronic? 11

Three Methodological Premises 14

Literature is Purposeful 14

Textual and Reading Strategies 15

Textual Features of Ancient Hebrew Texts 18

Summary 19

A Sequential-Synchronic Approach to Eating in Isaiah 20

2 Repentance, Retribution, and Sovereignty: Eating in Isaiah 1 22

Eating in Isaiah 1 22

Isaiah 1:2 23

Isaiah 1:3 26

Isaiah 1:7 26

Feeding Troops 29

Battle Tactics 31

Isaiah 1:11–14 34

Isaiah 1:18–20 38

The Logic of Isaiah 1:18–20 38

Reasons for Eating at Rhetorical Climax 40

Eating and Retribution 41

Eating, Sovereignty, and Reversing Isaiah 1:7 43

Eating and Full-Scale Restoration 45

Conclusion on Eating in Isaiah 1:18–20 47

Isaiah 1:22 48

Isaiah 1:29 48

Summary 49

Eating in Isaiah 1 as an Introduction? 50

3 An Imperial-Retributive Schema: Eating in Isaiah 2–35 in

Light of Isaiah 1 as an Introduction 54

Lack of Food and Drink in Isaiah 2–35 54

<i>Lack of Food and Drink in Isaiah 1–12</i>	55
<i>Lack of Food and Drink in Isaiah 13–23</i>	60
<i>Lack of Food and Drink in Isaiah 24–27</i>	64
<i>Lack of Food and Drink in Isaiah 28–35</i>	66
<i>Summary</i>	68
Promises of Food and Drink in Isaiah 2–35	69
<i>The Prospect of Eating in Isaiah 1–12</i>	69
<i>The Prospect of Eating in Isaiah 13–23</i>	74
<i>The Prospect of Eating in Isaiah 24–27</i>	75
Ways of Understanding the Feast	75
<i>The Feast as a Covenant Meal</i>	75
<i>The Feast as a Mythological Victory Feast</i>	76
<i>Enthronement Feast</i>	78
<i>Summary</i>	79
Feast from an “Imperial-Retributive” Perspective	79
<i>The Prospect of Eating in Isaiah 28–35</i>	86
<i>Summary</i>	90
Conclusion	90
4 Imperial Rhetoric and Eating in Isaiah 36–37	94
Isaiah 36–37 as a Literary Unit	96
<i>Repetition between Threats</i>	97
<i>Repetition between Responses</i>	100
<i>Repetition between Oracles</i>	100
<i>Sovereignty and Repetition between Forms</i>	101
Eating in Isaiah 36:12, 16–17 and 37:30	104
Conclusion on Eating in Isaiah 36–37	113
Eating in Isaiah 36–37 within Isaiah 1–39	113
<i>Eating in Isaiah 7 and 37</i>	113
<i>Eating in Isaiah 1 and Isaiah 36–37</i>	114
<i>Eating in Isaiah 36–37 and Isaiah 1–39</i>	117
Conclusion	118
5 Comfort Food: Eating in Isaiah 40–55 in Association with Isaiah 1–39	119
Eating in Isaiah 55:1–3a within Isaiah 40–55	120
<i>Thirst and Water in Isaiah 40–55</i>	124
Isaiah 41:17–20	125
Isaiah 43:16–21	126

Isaiah 44:3	128	
Isaiah 48:20–21	129	
Isaiah 49:9–10	130	
Reading Water and Thirst in Isaiah 55:1a	131	
<i>Buying Wine and Milk Without Money in Isaiah 40–55</i>	132	
<i>Buying What is Not Bread in Isaiah 40–55</i>	133	
<i>Eating and Listening</i>	135	
<i>Summary</i>	138	
Eating in Isaiah 40–55 in Association with Isaiah 1–39	139	
<i>Differences between Eating in Isaiah 1–39 and 40–55</i>	139	
<i>Associations through Eating between Isaiah 1–39 and 40–55</i>	141	
Conclusion	143	
6 In or Out? Eating in Isaiah 65–66 as a Conclusion to Isaiah	144	
Food and Drink in Isaiah 65–66	144	
<i>Out through Eating</i>	146	
<i>The “In” Shall Eat</i>	152	
Eating in Isaiah 65:8	152	
Eating in Isaiah 65:13	153	
Eating in Isaiah 65:21–22a	155	
Eating in Isaiah 66:7–14	158	
Eating in Isaiah 66:15–24	160	
<i>Summary of Eating in Isaiah 65–66</i>	162	
Food and Drink in Isaiah 65–66 as a Conclusion to Isaiah 56–66	162	
<i>Isaiah 56:1–8 and Eating in Isaiah 65–66</i>	163	
<i>Isaiah 56:9–57:21 and Eating in Isaiah 65–66</i>	165	
<i>Isaiah 58–59 and Eating in Isaiah 65–66</i>	166	
<i>Isaiah 60–62 and Eating in Isaiah 65–66</i>	168	
Nursing the Glory of the Nations	168	
Eating and Foreigners	170	
<i>Isaiah 63–64 and Eating in Isaiah 65–66</i>	172	
<i>Summary</i>	173	
Food and Drink in Isaiah 65–66 as Part of the Conclusion of the Book of Isaiah	174	
<i>Eating, Retribution, Obedience, and Ethnicity</i>	175	
<i>Eating and Sovereignty</i>	178	
<i>Eating and Zion</i>	180	
Conclusion	181	

7 Conclusion	183
Food and Drink in the Scaffolding of Isaiah	183
Food and Drink in the Sections of Isaiah	184
Food and Drink in Major Themes	185
Uses of Food and Drink	188
Final Reflections	189
 Bibliography	 191
Author Index	212
Scripture Index	217

Acknowledgments

Just as eating is communal, so this study is the product of community. This work is a significantly revised version of my PhD thesis, completed under the supervision of Professor Willem VanGemenen, my advisor and mentor at Trinity Evangelical Divinity School (TEDS). Not only has he helped me develop as an exegete, but he has graciously shared his life with me, modeling how commensal meals foster fellowship and transformation. Thanks are also due to my examiners, Professor Richard Averbeck (TEDS), Professor John Monson (TEDS), and Professor Reed Lessing (Concordia Seminary) for their encouragement and feedback that has enhanced this project. Several timely conversations with Professor K. Lawson Younger (TEDS) proved invaluable as well. I am also grateful for the friendship and collaboration with my colleagues studying with me at TEDS, who greatly enriched my experience: Yacouba Sanon, Ingrid Faro, May Young, Jillian Ross, YunGab Choi, Won-Suk Jung, Chin Hong Yee, Elizabeth Backfish, Charles Telfer, Adam Johnson, Scott Harrower, Jared Compton, Ron Hayden, Jason Stanghelle, Neal Huddleston, A. D. Riddle, and many others. Thanks go to Welson Cesar and Jon Wright for help with the indices and proofreading.

Additionally, Dr. Peter Altmann (University of Zurich) deserves special thanks for his careful and critical feedback on an earlier version of this study in light of his vast knowledge of eating in the ancient Near East and the Old Testament. Thanks also to Professor Mark Brett (Whitley College) for his encouragement in this project. Furthermore, Professor Carolyn J. Sharp (Yale Divinity School) went above and beyond the call of duty in her review of my manuscript for Brill's Biblical Interpretation Series by offering careful and thoughtful feedback that has strengthened numerous aspects of the study below. Thanks also go to the series editor, Professor Yvonne Sherwood (University of Kent), for accepting this monograph for publication, and to Liesbeth Hugenholtz, my acquisitions editor at Brill, for her professionalism, speedy communication, and help in seeing my manuscript through to publication. I trust that through these revisions my thesis can now read as a book, with its contents having been enriched, the argument clarified, and its accessibility for students and scholars enhanced. All deficiencies are, of course, my own.

Since the majority of this project was written "on the job," many thanks go to Ridley College (Melbourne) for their support in the process. In particular, Dr. Lindsay Wilson (Senior Lecturer in Old Testament), Dr. Tim Foster (Director of College), Dr. Andrew Malone, and Dr. Brian Rosner (Principal), have provided me with encouragement and the space for me to complete this

work. My students at Ridley were also instrumental in processing some of my initial thinking on the topics in this volume. Finally, my church communities in Chicago (Covenant Presbyterian) and in Melbourne (St Jude's) have been vital in supporting me along this long journey.

My final thanks go to family. My in-laws (Wayne, Chris, and Jess) regularly took interest in my odd topic, even during very difficult times. Thanks go to my parents, Tom and Susie, who introduced me to the Bible and provided financial and emotional support. My brothers, Matt and Todd, have been vital for helping me keep academics in perspective. Special thanks go to my faithful wife, Katie, whose loving support through this process has been both admirable and invaluable. This book is dedicated to you with love.

Abbreviations

AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i> , ed. D. N. Freedman. 6 vols. New York, 1992
AOAT	Alter Orient und Altes Testament
ATD	Das Alte Testament Deutsch
BA	<i>Biblical Archaeologist</i>
BBR	<i>Bulletin for Biblical Research</i>
BETL	Bibliotheca Ephemeridum theologicarum Lovaniensium
BI	<i>Biblical Interpretation</i>
Bib	<i>Biblica</i>
BIS	<i>Biblical Interpretation Series</i>
BN	<i>Biblische Notizen</i>
BZAW	Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft
CBQ	<i>Catholic Biblical Quarterly</i>
CC	Continental Commentaries
ConBOT	Coniectanea biblica: Old Testament Series
COS	<i>The Context of Scripture</i> , ed. W. W. Hallo and K. L. Younger. 3 vols. Leiden, 1997–2003
CTA	<i>Corpus des tablettes en cunéiformes alphabétiques découvertes à Ras Shamra-Ugarit de 1929 à 1939</i> . Edited by A. Herdner. Mission de Ras Shamra 10. Paris, 1963
CTJ	<i>Calvin Theological Journal</i>
EBib	Etudes bibliques
EgT	<i>Eglise et théologie</i>
EstBib	<i>Estudios bíblicos</i>
ETL	<i>Ephemerides theologicae lovanienses</i>
FAT	Forschungen zum Alten Testament
FOTL	Forms of Old Testament Literature
HCOT	Historical Commentary on the Old Testament
HKAT	Handkommentar zum Alten Testament
HSM	Harvard Semitic Monographs
HThKAT	Herders theologischer Kommentar zum Alten Testament
HTR	<i>Harvard Theological Review</i>
ICC	The International Critical Commentary
IDB	<i>Interpreter's Dictionary of the Bible</i> , ed. G. A. Buttrick. 4 vols. Nashville, 1962
Int	<i>Interpretation</i>
JBL	<i>Journal of Biblical Literature</i>

<i>JHS</i>	<i>Journal of Hebrew Scriptures</i>
<i>JNSL</i>	<i>Journal of Northwest Semitic Languages</i>
<i>JQR</i>	<i>The Jewish Quarterly Review</i>
<i>JR</i>	<i>Journal of Religion</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JSSM	Journal of Semitic Studies Monograph
KTU	<i>Die keilalphabetischen Texte aus Ugarit</i> . Edited by M. Dietrich, O. Loretz, and J. Sanmartín. AOAT 24/1. Neukirchen-Vluyn, 1976. 2d enlarged ed. of <i>KTU: The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani, and Other Places</i> . Edited by M. Dietrich, O. Loretz, and J. Sanmartín. Münster, 1995
LHBOTS	Library for the Hebrew Bible/Old Testament Series
LNTS	Library of New Testament Studies
OTL	Old Testament Library
OTS	Old Testament Studies
NAC	New American Commentary
NCBC	New Century Bible Commentary
NIBC	New International Biblical Commentary
NICOT	New International Commentary on the Old Testament
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis</i> , ed. Willem A. VanGemeren. 5 vols. Grand Rapids, 1997
NSBT	New Studies in Biblical Theology
OLA	Orientalia Lovaniensia analecta
OTL	Old Testament Library
<i>OTS</i>	<i>Oudtestamentische Studiën</i>
<i>PRS</i>	<i>Perspectives in Religious Studies</i>
<i>PSB</i>	<i>Princeton Seminary Bulletin</i>
<i>RB</i>	<i>Revue biblique</i>
<i>ResQ</i>	<i>Restoration Quarterly</i>
RIMA	The Royal Inscriptions of Mesopotamia, Assyrian Periods
SAA	State Archives of Assyria
<i>SAAB</i>	<i>State Archives of Assyria Bulletin</i>
SBLDS	SBL Dissertation Series
SBS	Stuttgarter Bibelstudien
<i>SEÅ</i>	<i>Svensk Exegetisk Årsbok</i>
<i>SJOT</i>	<i>Scandinavian Journal of Old Testament</i>
<i>ST</i>	<i>Studia theologica</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i> , ed. G. J. Botterweck and H. Ringgren. Translated by J. T. Willis, G. W. Bromiley, and D. E. Green. 8 vols. Grand Rapids, 1974–

<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>VT</i>	<i>Vetus Testamentum</i>
<i>VTSup</i>	Supplements to <i>Vetus Testamentum</i>
<i>WBC</i>	Word Biblical Commentary
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

Introduction

[H]istorians are naturally more attentive and sensitive to high waves in the ocean of time than they are to the flat calm. So they seem little inclined to take seriously such a trivial, fastidious, and monotonous subject as routine eating and drinking.¹

Jean Bottéro's comments about historians parallel the predominant tendency of interpreters of Isaiah. With high thematic waves like Zion, kingship, the servant(s), justice and righteousness, and the nations attracting interpretive attention, everyday topics like food and drink in Isaiah are often bypassed. The neglect of eating in Isaiah is a bit of a surprise as the book itself opens and closes with the prospect of eating (1:19; 65:13, 21–22a), and the topic arises in nearly 150 other verses throughout the book and in its most structurally significant chapters. While Isaiah's uses of food and drink often fit into the category of "routine,"² Bottéro's illustration of mundane eating and drinking as "the flat calm" does not accurately reflect their place in Isaiah. It is in the context of war-ravaged land, empires controlling food distribution, and highly theological rhetoric that the book of Isaiah offers a prophetic perspective on eating.³ The aim of this study is to explore how food and drink function in the message and structure of Isaiah from a sequential-synchronic perspective in light of its high thematic waves and crises. The case will be made for the plausibility that food and drink operate strategically in Isaiah to support and reiterate its major themes and to contribute to the book's coherence.

Food and Drink in Old Testament Scholarship

The appetite for studies on food and drink in the Old Testament is growing. The most prominent figure in this surge of interest is Nathan MacDonald. In

-
- 1 Jean Bottéro, *The Oldest Cuisine in the World: Cooking in Mesopotamia*, trans. Teresa Lavender Fagan (Chicago: University of Chicago Press, 2004), 2.
 - 2 On the increasing popularity of studies on *Alltagsgeschichte*, see Susan Pollock, "Between Feasts and Daily Meals. Towards an Archaeology of Commensal Spaces: An Introduction," *eTopoi. Journal for Ancient Studies* 2 (2011): 1–19.
 - 3 For an introduction to food and politics, see Marianne E. Lien and Brigitte Nerlich, eds., *The Politics of Food* (Oxford: Berg, 2004).

What Did the Ancient Israelites Eat? Diet in Biblical Times, MacDonald challenges the assumption of a monolithic and healthy Israelite diet by drawing attention to the impact of economic, climatic, and geographical variance on eating patterns.⁴ MacDonald also offers the most far-reaching study on food and drink in the discourse of the Old Testament in *Not Bread Alone: The Uses of Food in the Old Testament*. Using “a methodology that is self-consciously pluralistic,”⁵ he draws upon anthropology, sociology, archaeology, and literary tools to demonstrate that food in the Bible does not merely refer to “bread alone”; rather, food is part of a network of meaning within social reality, which the Old Testament utilizes to convey its message. He begins by adapting David Sutton’s work on food and memory to investigate eating and feasts in Deuteronomy. Focusing next on Judges, he utilizes Mary Douglas’s insights into how “food laws . . . categorize the world” to examine eating in the book.⁶ He then engages with sociological insights concerning feasts and society amidst monarchy to discuss the topic in Samuel and Kings. Detecting how the table is often a place for political judgment and salvation in the ancient Near East, he then explores the motif primarily in Joshua–Kings, though he reflects briefly on the topic in prophetic literature. Of interest to the present study, he highlights how the ‘cup’ is a vehicle for judgment in Isa 51:17–23 and how the banquet in Isa 25:6–8 celebrates YHWH’s kingship.⁷ His final major chapter examines how food laws in the post-exilic era shape identity for Judahites. This collection of studies by MacDonald offers a plethora of insights into the function of eating in the Old Testament, particularly in Deuteronomy and the Former Prophets. He acknowledges that there is more work to be done in other parts of the Old Testament. As he says, “large parts of the Old Testament corpus have scarcely been touched, including most of the prophetic corpus and the wisdom literature.”⁸

4 Nathan MacDonald, *What Did the Ancient Israelites Eat? Diet in Biblical Times* (Grand Rapids, Mich.: Eerdmans, 2008).

5 Nathan MacDonald, *Not Bread Alone: The Uses of Food in the Old Testament* (Oxford: Oxford University Press, 2008), 13.

6 *Ibid.*, 102.

7 *Ibid.*, 187–88, 191–94.

8 *Ibid.*, 219. MacDonald has also written on how YHWH’s provision of food in Pss 145–147 resembles an ancient Near Eastern motif of the king’s table functioning as a microcosm for the kingdom as a whole. “‘The Eyes of All Look to You’: The Generosity of the Divine King,” in *Decisive Meals: Table Politics in Biblical Literature*, ed. Kathy Ehrensperger, Nathan MacDonald, and Luzia Sutter Rehmann, LNTS 449 (New York: T&T Clark International, 2012), 1–14.

Peter Altmann has also made a major contribution to the study of eating in the Old Testament. While his method is diverse like MacDonald's, he goes further into ancient Near Eastern texts and iconography, archaeozoology, and historical-critical concerns to interpret several feasts in Deut 12, 14, and 16, with the result being a reading of these feasts as responses to Neo-Assyrian ideology. Even if an interpreter is not entirely convinced by his conclusions, Altmann's compilation of insights concerning meat and banquets in the political and religious texts and iconography of the ancient Near Eastern is impressive and serves as a helpful resource.⁹

Sharing a historical interest similar to Altmann, Jacob L. Wright offers a series of compelling articles that examine Nehemiah's hosting of daily feasts in 5:17–18. Drawing upon insights related to feasts from anthropology and ancient Near Eastern sources (iconographic and epigraphic), he argues that feasts aim at leaving a lasting impression and establish social bonds. Applying these insights to Neh 5, he argues that Nehemiah offers feasts daily to be remembered, to fortify his power by imitating royalty, and to strengthen bonds amidst internal and external discord.¹⁰

Ellen Davis makes her own unique contribution to the field by concentrating upon the source of food: land and agriculture. While the entire Old Testament is of interest to her, as land is integral for understanding the God-and-human relationship from the start of Genesis, it is striking how regularly she evokes images of land desolation and fertility from the prophets. Since her project is driven by the aim of bringing the concerns of today's agrarian prophets, like Wendell Berry, into conversation with the Old Testament, the vivid and emotive language of the Old Testament prophets and their rhetorical objectives support her study well. While her use of the prophets is often topical—drawing upon individual verses from the sweep of the Old Testament—Davis devotes an entire chapter to the eighth-century prophets who were “distinctly

9 Peter Altmann, *Festive Meals in Ancient Israel: Deuteronomy's Identity in their Ancient Near Eastern Context*, BZAW 424 (Berlin: De Gruyter, 2011), 78–96, 136–86. Altmann also executes a literary investigation of eating in the transformation of Ruth. “Everyday Meals for Extraordinary People: Eating and Assimilation in the Book of Ruth,” in *Decisive Meals: Table Politics in Biblical Literature*, ed. Kathy Ehrensperger, Nathan MacDonald, and Luzia Sutter Rehmann, LNTS 449 (New York: T&T Clark International, 2012), 15–26.

10 Jacob L. Wright, “Commensal Politics in Ancient Western Asia: The Background to Nehemiah's Feasting (Part I),” *ZAW* 122 (2010): 212–33; “Commensal Politics in Ancient Western Asia: The Background to Nehemiah's Feasting (continued, Part II),” *ZAW* 122 (2010): 333–52.

agrarian.”¹¹ She focuses on Amos and Hosea, where she argues for a pattern of cursing and blessing to frame the intersection between cities and the surrounding lands (where the food comes from). Cities will shrivel when oppressing the ‘hinterland’; faithful cities will thrive amidst a flourishing rural landscape.¹² Along with noting that Isaiah of Jerusalem may have been “the first urban agrarian,”¹³ she briefly notes that the post-exilic prophet of Isa 66 develops how the city, Zion, will provide blessing for the surrounding land.¹⁴

While MacDonald, Altmann, Wright, and Davis are lead figures in the movement to put eating on the menu in Old Testament scholarship, their work stands upon the shoulders of their predecessors. MacDonald’s study on the Israelite diet is indebted to studies on food and drink in material and social realities by those such as Oded Borowski, Philip King, Lawrence Stager, and Carey Walsh.¹⁵ Related to this material and social focus, Davis’s interest in the eighth-century prophets relates to earlier studies by numerous scholars on the impact of state formation and international tensions upon the food economy of the eighth-century.¹⁶ Additionally, the use of structuralism and

11 Ellen Davis, *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible* (New York: Cambridge University Press, 2009), 120.

12 *Ibid.*, 158.

13 *Ibid.*, 121.

14 *Ibid.*, 163, 169.

15 Oded Borowski, *Agriculture in Iron Age Israel* (Winona Lake, Ind.: Eisenbrauns, 1987); *Daily Life in Biblical Times* (Leiden: Brill, 2003); Philip J. King and Lawrence E. Stager, *Life in Biblical Israel* (Louisville, Ky.: Westminster John Knox Press, 2001), 64–68, 87–102, 112–27, 353–63; Carey Walsh, *The Fruit of the Vine: Viticulture in Ancient Israel*, HSM 60 (Winona Lake, Ind.: Eisenbrauns, 2000). See also Frank S. Frick, “‘Oil From Flinty Rock’ (Deuteronomy 32:13): Olive Cultivation and Olive Oil Processing in the Hebrew Bible—A Socio-Materialist Perspective,” in *Food and Drink in the Biblical Worlds*, ed. Athalya Brenner and Jan Willem van Henten, Semeia 68 (Atlanta: Society of Biblical Literature, 1999), 3–17; Marvin Harris, *Good to Eat: Riddles of Food and Culture* (New York: Simon & Schuster, 1985).

16 A number of scholars draw upon the categories of “internal” and “external” to depict how both state centralization and the rise of the Neo-Assyrian Empire had an impact on the cultivation and trade of food in the eighth century. See John Andrew Dearman, *Property Rights in the Eighth-Century Prophets*, SBLDS 106 (Atlanta: Scholars, 1988), 132–47. Gale Yee and Alice A. Keefe employ these same categories to argue that the lack of food referred to in Hos 1–2 is the result of these factors. Gale Yee, “‘She Is Not My Wife and I Am Not Her Husband’: A Materialist Analysis of Hosea 1–2,” *BI* 9 (2001): 347–50; Alice A. Keefe, “Family Metaphors and Social Conflict in Hosea,” in *Writing and Reading War: Rhetoric, Gender, and Ethics in Biblical and Modern Contexts* (Atlanta: Society of Biblical Literature, 2008), 122. See also Marvin L. Chaney, “Bitter Bounty: The Dynamics of Political Economy

anthropology by Mary Douglas, and later Seth Kunin, to explain the dietary code in Leviticus remains a starting point for many studies on eating.¹⁷ Diane Sharon's identification of how food and drink are constants within narratives that contain oracles to convey destiny established the lingering insight that the table is a place for judgment and vindication, which many identify.¹⁸ Though Sharon focuses primarily upon narratives, she also notes how Haggai, Jeremiah, and Ezekiel transform this pattern for their own use. This emphasis on reversal through meals is also evident in Sandra B. Berg's work on Esther, where she argues that the "feast motif" frames the book and is the vehicle through which its plot develops.¹⁹ Furthermore, caution against importing the concept of "covenant" into every instance of eating and drinking in the Bible often traces back to Rudolph Smend.²⁰ Finally, Davis's interest in dialogue between Old Testament texts and current issues resembles earlier work by Knierim and Claassens. Concerned with the global overpopulation crisis in the 1990s, Rolf Knierim argued that the Old Testament's worldview can helpfully confront food crises stemming from global overpopulation.²¹ L. Juliana M. Claassens utilizes the metaphor of "the God who feeds" from the entire Old Testament to engage with poverty and the oppression of women.²² Though

Critiqued by the Eighth-Century Prophets," in *Reformed Faith and Economics*, ed. Robert L. Stivers (Lanham, Md.: University Press of America, 1989), 15–30.

- 17 Mary Douglas, *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo* (London: Routledge, 1966); "Deciphering a Meal," in *Myth, Symbol, and Culture*, ed. Clifford Geertz (New York: W. W. Norton & Co., 1971), 61–81; Seth Daniel Kunin, *We Think What We Eat: Neo-structuralist Analysis of Israelite Food Rules and Other Cultural and Textual Practices*, JSOTSup 412 (London: T&T Clark International, 2004).
- 18 Diane Sharon, *Patterns of Destiny: Narrative Structures of Foundation and Doom in the Hebrew Bible* (Winona Lake, Ind.: Eisenbrauns, 2002).
- 19 Sandra B. Berg, *The Book of Esther*, SBLDS 44 (Missoula, Mont.: Scholars, 1979).
- 20 Rudolf Smend, "Essen und trinken: Ein Stück Weltlichkeit des Alten Testaments," in *Beiträge zur alttestamentlichen Theologie*, ed. Walther Zimmerli, Herbert Donner, Robert Hanhart, and Rudolf Smend (Göttingen: Vandenhoeck & Ruprecht, 1977), 446–59. Beginning with New Testament passages pertaining to food and drink, he explores the Old Testament as a background and reaches a conclusion that "eating and drinking" does not normally connote a covenantal context.
- 21 Rolf Knierim, *The Task of Old Testament Theology: Substance, Method, and Cases: Essays* (Grand Rapids, Mich.: William B. Eerdmans, 1995), 225–43. He argues that access to regular food and drink is a universal right stemming from the dynamic of the earth being YHWH's which was created for providing food as a gift. The availability or lack of food then becomes a matter of justice for all people.
- 22 *The God Who Provides: Biblical Images of Divine Nourishment* (Nashville: Abingdon, 2004). Judith McKinlay shares similar gender-oriented concerns as they intersect with food and

she briefly comments on eating in Isa 25 and 55, the breadth of her study leaves many parts of eating in Isaiah unexplored.

Along with the studies of eating noted above, more specialized research on the *marzēaḥ* and fasting in the Old Testament have been undertaken. The topic of the *marzēaḥ* in prophetic literature has attracted a great deal of attention. John L. McLaughlin's work is illustrative.²³ He examines references and allusions to the *marzēaḥ* in the prophets in light of extra-biblical usage. In Amos, he argues that 6:1, 3–7 share a similar setting to 4:1, where the prophet rebukes those participating in a *marzēaḥ*, since their drunkenness reflects the carefree attitude concerning the plight of the nation by the elite.²⁴ In Hosea, McLaughlin argues that 4:16–19 confronts those participating in a *marzēaḥ* due to its connection with other gods. In Isaiah, he examines four texts (5:11–13; 28:1–4; 28:7–8; 56:9–57:3), but concludes that only 28:7–8 qualifies as a *marzēaḥ* due to its religious concerns, while the other passages merely confront drunkenness.²⁵ In Jer 16:5, the prophet confronts a “*marzēaḥ* house” where mourning feasts were held for funerary purposes. While he rejects Ezek 8:7–13 as a *marzēaḥ*,²⁶ he argues that Ezek 39:17–20 draws upon *marzēaḥ* ideals to envisage animals feasting on Gog's army. Thus, McLaughlin's work

drink in wisdom literature in *Gendering Wisdom the Host: Biblical Invitations to Eat and Drink*, JSOTSup 216 (Sheffield: Sheffield Academic, 1996).

- 23 John L. McLaughlin, *The Marzēaḥ in the Prophetic Literature: References and Allusions in Light of the Extra-Biblical Evidence*, VTSup 86 (Leiden: Brill, 2001).
- 24 McLaughlin argues that Amos rejects the *marzēaḥ*, not due to syncretism, but out of a desire to confront injustice. Jonathan S. Greer, however, has gathered a wide array of evidence from the ancient Near East that associates drinking from the cup (מִזְרָק) with cultic practices. He argues that Amos 6:4–7 does confront syncretism along with social injustice. “A *marzēaḥ* and a *mizraq*: A Prophet's Mêlée with Religious Diversity in Amos 6.4–7,” *JSOT* 32 (2007): 243–61.
- 25 Contra Bernhard A. Asen, “The Garlands of Ephraim: Isaiah 28:1–6 and the *Marzēaḥ*,” *JSOT* 71 (1996): 73–87. While Asen's historical evidence of associating flowers with the *marzēaḥ* is not entirely convincing, support for interpreting Isa 28:3 as alluding to those involved in a *marzēaḥ* stems from a sequential reading of this chapter. As a reader works through the chapter, vv. 7–8 would reframe (via retrospective reading) how one understands the drunkards in v. 3. The drunkards are involved in a *marzēaḥ*.
- 26 See, however, Susan Ackerman, “A *marzēaḥ* in Ezekiel 8:7–13,” *HTR* 82 (1989): 267–81. She argues that Ezek 8 calls to mind a *marzēaḥ* house where people are engaging in idolatry and feasting on unclean food (זָכַשׁ; cf. 66:17). Since Ezek 8 does not mention drinking, McLaughlin does not classify it as a *marzēaḥ* feast. Despite the absence of drinking, this text does include components of aristocracy, eating, and idolatry which lend some support to Ackerman's argument.

illustrates scholarly interests in passages within prophetic literature which refer or allude to the *marzēaḥ*.

On the other side of religious feasting, scholars also investigate religious fasting in the Old Testament. Examining fasting in Zech 7–8, Yair Hoffman surveys the practice of fasting in the Old Testament and extra-biblical literature. He argues that the commemorative and habitual nature of fasting referred to in Zech 7:3, 5 and 8:19 is distinct.²⁷ The varied memorial fasts alluded to in Zech 7–8 were the by-product of the fall of Jerusalem, where Judahites, though not in unison, sought to establish this catastrophe within the national memory through commemorative fasting. In response to the question concerning whether such fasting should continue (7:3), Zechariah's responses according to Hoffman endorse the continuation of memorial fasting, though calling for more uniformity. Adopting a different approach to fasting, Daniel Smith-Christopher contributes to the discussion by exposing how fasting in Esther and Zechariah is a means of asserting power by those living under political oppression. Choosing not to eat is one way of asserting autonomy.²⁸ In the most extensive study on fasting, Thomas Podella traces the development of fasting through the Old Testament and argues that the post-exilic era evidences a shift from merely associating fasting with mourning rituals to its ability to cause personal transformation.²⁹ Thus, fasting in the Old Testament attracts some attention, especially within the prophetic literature.

The survey above notes the general trends in research on eating in the Old Testament. Within these studies, the role of eating in the latter prophets receives only piecemeal interest amidst broader inquiries, such as into the nature of the *marzēaḥ*, fasts, or select motifs. Furthermore, though some have examined the way eating fits into the message and literary texture of various biblical books, this has rarely been the case in the latter prophets, aside from

27 Yair Hoffman, "The Fasts in the Book of Zechariah and the Fashioning of National Remembrance," in *Judah and the Judeans in the Neo-Babylonian Period*, ed. Oded Lipschits and Joseph Blenkinsopp (Winona Lake, Ind.: Eisenbrauns, 2003), 169–218. See also Jill Middlemas, *The Troubles of Templeless Judah*, Oxford Theological Monographs (Oxford: Oxford University Press, 2005), 127–29. For a study on the redactional and literary unity of Zech 7–8 which is framed by the topic of fasting, see Mark J. Boda, "From Fasts to Feasts: The Literary Function of Zechariah 7–8," *CBQ* 65 (2003): 390–407.

28 Daniel L. Smith-Christopher, "Hebrew Satyagraha: The Politics of Biblical Fasting in the Post-Exilic Period (Sixth to Second Century BCE)," *Food and Foodways* 5 (1993): 269–92.

29 Thomas Podella, *Šôm-Fasten: Kollektive Trauer um den verborgenen Gott im Alten Testament*, AOAT 224 (Neukirchen-Vluyn: Neukirchener Verlag, 1989).

Ellen Davis's work on agriculture in Amos and Hosea.³⁰ This has resulted in a truncated and fractured understanding of verses speaking about eating in the prophets, as they are typically abstracted from their literary contexts. More attention to the topic of eating within the literary context of the prophetic book will enrich our understanding of how the topic can function in a particular book. There are several who have undertaken such investigations in the book of Isaiah.

R. P. Carroll offers one of the few essays that looks exclusively at food and drink in the latter prophets. He points out that, "from the first page (column) of the collection (Isa 1:11, 19–20, 22) to the last page (column) of the collection (Mal 3:10–11) elements of food and drink . . . are to be found throughout the discourses."³¹ After categorizing different uses of food by the prophets, he points out that most of his groupings "reflect a strong degree of reliance on the book of Isaiah."³² This, he says, "call[s] for a special focus on the Isaiah material relating to food and drink."³³ Due to the space limitations of his essay, he devotes only a few pages to images of food in Isaiah with the hope of providing a "sense of the spectrum of food and drink discourses in the book of Isaiah."³⁴ One dimension pertains to how eating conveys reversal. The servants' eating in Isa 65:13 is a reversal from those devouring Israel's land (1:7) and indulging themselves in drunken feasts and garden cults (1:29–30; 65:4; 66:17).³⁵ Another dimension of the spectrum is Isaiah's play on drinking, where YHWH's "sour grapes" in 5:1–7 parallels the community drinking YHWH's wine of wrath later in the book (ch. 51).³⁶ This spectrum of eating also includes the dichotomy between YHWH's celebratory feast and the judgment of Moab in ch. 25. He also briefly indicates that some passages in Isaiah reflect a backdrop "that invading forces take over and displace local peoples in the consumption of food and drink."³⁷ While Carroll's observations are brief, they suggestively open paths for further exploration of the topic in Isaiah.

30 Another exception to this is Mark Boda's study on Zech 7–8, though the topic of eating and fasting is not in the foreground of his concerns. "From Fasts to Feasts."

31 R. P. Carroll, "YHWH's Sour Grapes: Images of Food and Drink in the Prophetic Discourses of the Hebrew Bible," in *Food and Drink in the Biblical Worlds*, ed. Athalya Brenner and Jan W. van Henten, Semeia 68 (Atlanta: Society of Biblical Literature, 1999), 115.

32 *Ibid.*, 118.

33 *Ibid.*, 118.

34 *Ibid.*, 122.

35 *Ibid.*, 118–19.

36 *Ibid.*, 120–21.

37 *Ibid.*, 118.

Michelle A. Stinson picks up on Carroll's work and argues that a triptych is an effective way to construe eating within the God-Israel relationship in Isaiah.³⁸ The triptych consists of rebellion, judgment, and restoration. Concerning rebellion, she notes that Isa 65:11–12 portrays rebellion through the practice of dining with other gods. She also indicates how the topic of eating can metaphorically depict judgment (1:20; 9:19–20; 51:17–23). Furthermore, visions of eating are a way for the prophet to promise restoration (25:6–8; 65:13–15). Due to the scope of her paper, Stinson's major contribution is that she offers general categories often used to conceptualize prophetic motifs and applies them to the topic of eating in Isaiah. Within these categories, the association between rebellion and eating might be more fully pursued by noting drunkenness (5:11, 22; 28:1, 3, 7; 29:9), rejected cultic eating practices (1:11–14; 57:7; 65:4, 11; 66:3, 17), depriving the hungry (32:6; cf. ch 58), unjust confiscation of food sources (3:14; 5:8), and arrogant feasting at inopportune times (21:5; 22:13). Additionally, while her general categories are helpful, there is a need to account for the nuances that stem from considering the topic within their respective sections of Isaiah.

In a recent essay, Patricia Tull offers a programmatic study on the use of vegetation in Isaiah. She approaches the topic by suggesting a dual use of plant life. Isaiah, Tull notes, uses vegetation both as “metaphors for human life and as necessities upon which we quite literally depend.”³⁹ For example, as metaphors for the human life, Isaiah employs vineyard (ch. 5), sprout (ch. 11), and tree/branch (ch. 10) imagery for people throughout the book. As necessities upon which we depend, she points to instances of lack of food in oracles of judgment where fire or drought destroys vegetation (15–16; 32:9–14). She also notes that the innate quality of plants to regenerate after destruction allows vegetation to serve as a fruitful image for describing renewal in the future (32:15–20; 41:19; 65:21). After demonstrating how this dual construct (plant as image and necessity) operates in Isaiah, she laments the lack of understanding

38 Michelle Stinson, “A Triptych of the Table: Rebellious, Judgment and Restoration in the Book of Isaiah” (paper, Society of Biblical Literature Annual Conference, Atlanta, Nov 2010).

39 Patricia K. Tull, “Persistent Vegetative States: People as Plants and Plants as People in Isaiah,” in *The Desert Will Bloom: Poetic Visions in Isaiah*, ed. A. Joseph Everson and Hyun Chul Paul Kim, *Ancient Israel and Its Literature* 4 (Atlanta: Society of Biblical Literature, 2009), 21.

of the plant world today and reflects upon the consequences of such in our present ecological crisis.⁴⁰

While Carroll, Stinson, and Tull are some of the few that bring the topic of eating to the foreground in their research, some observe the place of eating within Isaiah amidst broader discussions. For example, Christopher Seitz reflects briefly upon the hermeneutical impact of reading the promise of eating in Isa 1:19 with the sign of fertility in 37:30.⁴¹ Rémi Lack briefly notes that the topic of eating in 1:19 relates to 65:13, but he does not figure this into his reflections on the structural relationship of Isa 1 and 65–66.⁴² Furthermore, Marvin Sweeney and Jacob Stromberg recognize the structural significance of the connection between the sign of fertility in 37:30 and the eschatological promise in 65:21.⁴³ While the structural associations detected by Seitz, Lack, Sweeney, and Stromberg are illuminating, an extensive treatment of the topic is needed. Finally, as will be discussed in Chapter 3, there are numerous studies on the feast in Isa 25:6–8.

In summary, amidst increasing interest in the role of eating in the Old Testament, there has been very little consideration of the role of the topic of eating within the literary setting of a prophetic book like Isaiah. While several scholars (Carroll, Stinson, and Tull) have put eating in Isaiah at the foreground of their studies and a few others have briefly noted the contribution of eating in select structuring passages within Isaiah, these studies are preliminary in nature. Many of the 150 verses relating to eating in Isaiah are not dealt with. Additionally, the few reflections on the significance of eating in many of the “framing” chapters of Isaiah need further development and integration. Furthermore, more attention needs to be given to how the different parts of Isaiah utilize the motif in unique ways. Finally, it will be worthwhile to be mindful of what themes with which the motif of eating associates in Isaiah. Previous work on eating in Isaiah has merely stimulated the taste buds for more feasting on the topic in Isaiah.

40 Ibid., 29–34. See also Kirsten Nielsen, *There Is Hope for a Tree: The Tree as Metaphor in Isaiah*, JSOTSup 65 (Sheffield: JSOT, 1989). Nielsen's study is primarily methodological as she displays the ability of metaphor to take on meaning diachronically and within the book.

41 Christopher Seitz, *Isaiah 1–39*, Interpretation (Louisville, Ky.: Westminster John Knox, 1993), 31–38.

42 Rémi Lack, *La symbolique du livre d'Isaïe: Essai sur l'image littéraire comme élément de structuration* (Rome: Biblical Institute Press, 1973), 36, 136–39.

43 Marvin A. Sweeney, *Form and Intertextuality in Prophetic and Apocalyptic Literature*, FAT 45 (Tübingen: Mohr Siebeck, 2005), 56; Jake Stromberg, *Isaiah After Exile: The Author of Third Isaiah as Reader and Redactor of the Book*, Oxford Theological Monographs (Oxford: Oxford University Press, 2011), 98–101.

Method for Approaching Eating in Isaiah

The question now arises as to how we will go about approaching the role of food and drink in Isaiah. The major trend over the past thirty years in scholarship has been to consider a theme in light of the unity of the book of Isaiah.⁴⁴ We share that aim.

Diachronic or Synchronic?

The most common way of examining Isaiah's unity is through a diachronic, redaction-historical approach. Typically, scholars argue that the authors of Trito-Isaiah, aware of materials now in Isa 1–39 from the pre-exilic era and of Isa 40–55 which was written in exile independent of Isa 1–39, wrote Isa 56–66 and incorporated their own materials into Isa 1–39 in order to establish associations among the three parts of the book.⁴⁵ Others argue that the author of Isa 40–55 drew upon traditions in Isa 1–39 and even added materials into Isa 1–39.⁴⁶ Then, Isa 56–66, itself the composition of several authors during the post-exilic era,⁴⁷ builds upon traditions in Isa 1–39 and 40–55, with its final redactor inserting materials throughout the book to establish cohesion.⁴⁸ Within these diachronic explanations, thematic studies consider consonance

44 For overviews of Isaiah research, see H. G. M. Williamson, "Recent Issues in the Study of Isaiah," in *Interpreting Isaiah: Issues and Approaches*, ed. David G. Firth and H. G. M. Williamson (Downers Grove, Ill.: InterVarsity, 2009), 21–39; Jake Stromberg, *An Introduction to the Study of Isaiah* (London: T&T Clark International, 2011), 7–54; as well as the following contributions to *Recent Research on the Major Prophets*, ed. Alan J. Hauser (Sheffield: Sheffield Phoenix, 2008): Marvin A. Sweeney, "The Book of Isaiah in Recent Research," 78–92; idem, "Re-evaluating Isaiah 1–39 in Recent Critical Research," 93–117; Hyun Chul Paul Kim, "Recent Scholarship on Isaiah 1–39," 118–41.

45 Rolf Rendtorff, *Canon and Theology: Overtures to an Old Testament Theology*, Overtures to Biblical Theology, trans. and ed. Margaret Kohl (Minneapolis: Fortress, 1993), 146–69, 181–89. O. H. Steck offers an extensive argument for this in *Studien zu Trisjesaja*, BZAW 203 (Berlin: Walter de Gruyter, 1991). While he sees Isa 40–55 as still developing in the post-exilic era, distinguishing him from other scholars, he argues that most of Isa 60–62 was written in multiple phases as a development of the Zion motif in Isa 49–55 during the Persian period. The rest of Isa 56–66 developed to link with Isa 60–62 and texts now found in Isa 1–39 and 40–55 during the Hellenistic era.

46 H. G. M. Williamson, *The Book Called Isaiah: Deutero-Isaiah's Role in Composition and Redaction* (New York: Oxford University Press, 1994).

47 For the most common explanation of the formation of Isa 56–66, see P. A. Smith, *Rhetoric and Redaction in Trito-Isaiah: The Structure, Growth and Authorship of Isaiah 56–66*, VTSup 62 (Leiden: Brill, 1995).

48 Stromberg, *Isaiah After Exile*.

and dissonance among themes within the various sections of the book in light of the proposed theories of book development.⁴⁹

The great merit of examining the unity of Isaiah from a diachronic perspective in light of its themes is that it takes seriously differences and similarities between sections of the book, while also being mindful that such diverse material came together through history. There are several notable weaknesses too. The hypothetical nature of diachronic explanations is readily acknowledged,⁵⁰ particularly in arguing for direction of influence.⁵¹ Furthermore, though those employing a diachronic approach often desire to account for what texts are saying in their final form through a literary reading, the proportion of attention given to diachronic concerns often results in neglecting a literary analysis of the text at its final stage.⁵² Finally, a weakness of the diachronic approach is that the recipients of the book as parts of the faith community would not have read Isaiah with an interest in or awareness of diachronic development.⁵³

-
- 49 See, for example, Randall Heskett, *Messianism Within the Scriptural Scroll of Isaiah*, LHBOTS 456 (New York: T&T Clark International, 2007); H. G. M. Williamson, *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah*, Didsbury Lectures 1997 (Carlisle: Paternoster, 1998); Wonsuk Ma, *Until the Spirit Comes: The Spirit of God in the Book of Isaiah*, JSOTSup 271 (Sheffield: Sheffield Academic, 1999); Antti Laato, "About Zion I Will Not Be Silent": *The Book of Isaiah as an Ideological Unity*, ConBOT 44 (Stockholm: Almqvist & Wiksell International, 1998); Thomas Leclerc, *Yahweh Is Exalted in Justice: Solidarity and Conflict in Isaiah* (Minneapolis: Fortress, 2001). Many of these scholars also give some consideration to the text from a synchronic perspective, though after extensive diachronic reflection. On a more contained scale, Paul Wegner's work on kingship in Isa 1–35 operates from a diachronic perspective: *An Examination of Kingship and Messianic Expectation in Isaiah 1–35* (Lewiston, N.Y.: Mellen Biblical, 1993); "What's New in Isaiah 9:1–7?," in *Interpreting Isaiah: Issues and Approaches*, ed. David G. Firth and H. G. M. Williamson (Downers Grove, Ill.: InterVarsity, 2009), 237–49.
- 50 Williamson, "Recent Issues in the Study of Isaiah," 25.
- 51 See Stromberg, who tries to account for the challenge of establishing direction of influence. *Isaiah After Exile*, 146. Though the guidelines he adopts from Hadjiev contribute to more plausibility, the hypothetical nature of establishing direction of influence still exists due to the temporal distance remaining between today and the composition of the text.
- 52 This assumes that diachronic approaches work from historical questions to literary questions. For a reversal of this order, see O. H. Steck, *The Prophetic Books and their Theological Witness*, trans. James D. Nogalski (Saint Louis: Chalice Press, 2000), who argues that one should begin with a synchronic reading of the final form of the text prior to investigating historical and diachronic concerns. Ulrich Berges is also sympathetic to Steck's order, yet repeatedly emphasizes that synchronic study requires diachronic study too. *Das Buch Jesaja*, 47–48.
- 53 H. G. M. Williamson, " 'From One Degree of Glory to Another': Themes and Theology in Isaiah," in *In Search of True Wisdom: Essays in Old Testament Interpretation in Honour of*

While these weaknesses do not render diachronic approaches invalid, they give legitimacy to and expose the need for synchronic studies of the text.⁵⁴

The most outspoken proponent of the synchronic approach is Edgar Conrad. Opposed to the notion that meaning comes from determining the original intention of an author or redactor, Conrad argues that the meaning of texts emerges “in the reading process itself.”⁵⁵ For Conrad, “The reader . . . is an active agent in making texts speak.”⁵⁶ While sharing with redaction critics the goal of understanding the structural unity of the book, Conrad states that his approach differs “from that of redaction criticism in that [he is] concerned with the text’s aesthetic momentum, not its historical development.”⁵⁷ How does one detect a text’s aesthetic momentum? It comes through “relating parts of the text not to a world external to it (its historical background or its history of literary development) but to the literary world of the text itself.”⁵⁸ He concentrates, then, upon how repetition of themes or vocabulary, the strategic shifts from poetry to narrative, and even alternation of pronouns within Isaiah provide clues as to the structure of the book. Conrad demonstrates how discerning the structure and meaning of the whole of Isaiah comes through his active participation in choosing which paths to pursue in “understanding the text as a text.”⁵⁹ Though Conrad’s sensitivity to the literary dimensions of the text and his prioritization of the literary context in interpretation is compelling,⁶⁰ his disregard for the role of historical and cultural contexts surrounding the text is questionable.

Ronald E. Clements, ed. Edward Ball, JSOTSup 300 (Sheffield: Sheffield Academic, 1999), 194; Steck, *The Prophetic Books*, 29. See Sir 48:22–25 as an early example of how a reader of Isaiah approached Isaiah without historical-critical concerns.

54 Ehud Ben Zvi, *Hosea*, FOTL 21 (Grand Rapids, Mich.: Eerdmans, 2005), 5–7.

55 Edgar Conrad, *Reading Isaiah* (Minneapolis: Fortress, 1991), 3.

56 *Ibid.*, 1.

57 *Ibid.*, 29.

58 *Ibid.*, 30. Conrad claims to follow Stanley Fish’s reader-oriented approach. In practice, however, Conrad resembles M. H. Abrams’ category for approaching texts termed *objective* which “assume[s] that the text is an object to be studied in its own right without reference to external factors such as author intention and historical background.” Conrad, *Reading Isaiah*, 27. In other words, the text guides Conrad; it is not dwarfed by him as a reader. See a similar critique in Gerald T. Sheppard, “The Book of Isaiah: Competing Structures according to a Late Modern Description of Its Shape and Scope,” in *Society of Biblical Literature Seminar Papers* (Atlanta: Society of Biblical Literature, 1993), 558–61.

59 Conrad, *Reading Isaiah*, 33.

60 On the ability for literature to serve as a context, see Mary Louise Pratt, *Toward a Speech Act Theory of Literary Discourse* (Bloomington, Ind.: Indiana University Press, 1977), 86–98.

A more moderate synchronic approach exemplified by Katheryn Pfisterer Darr is preferable and will set the stage for our study. In her book *Isaiah's Vision and the Family of God*, Darr identifies three premises central to her consideration of family within Isaiah. They are that (1) literature functions purposefully, (2) meaning stems from the interplay between textual strategies and the interpretive structures of the reader, and (3) ancient texts have “text-specific factors” to which a contemporary interpreter must be sensitive.⁶¹ Like Conrad, she recognizes the vital role of the reader in detecting textual associations for construing meaning. She differs, however, from Conrad in a few ways. While Conrad rejects the importance of extra-textual history, Darr in her third premise maintains that, “a host of text-specific factors—historical, social, linguistic, literary—remain relevant for contemporary interpretations of ancient texts.”⁶² In other words, a contemporary reader would do well to be aware of relevant historical and social information. Furthermore, she is more explicit in recognizing the purposeful nature of the text itself (premise one) and the importance of detecting textual strategies while working through the text sequentially. Darr’s categories will frame our approach for examining the topic of food and drink in Isaiah from a synchronic perspective.

Three Methodological Premises

The three premises from Darr noted above undergird our study. These receive further substantiation and explanation here.

Literature is Purposeful

The first premise of Darr is that literature is purposeful.⁶³ She states that “‘literature functions rhetorically,’ that is, ‘it achieves certain effects—esthetic,

61 Katheryn Pfisterer Darr, *Isaiah's Vision and the Family of God* (Louisville, Ky.: Westminster John Knox, 1994), 24–25.

62 Ibid., 25. Italics original.

63 Many post-modern theorists resist this premise. See, for example, Stanley Fish, *Is There a Text in this Class? The Authority of Interpretive Communities* (Cambridge, Mass.: Harvard University Press, 1980). While not denying the active involvement of a reader in constructing textual meaning (see the second premise below), Umberto Eco helpfully exposes how texts are able to create Model Readers who are then able to create an interpretation of the text that is within the bounds of a literary work’s textual strategies. *The Role of the Reader: Explorations in the Semiotics of Texts* (Bloomington: Indiana University Press, 1979), 3–43. For a theological and literary argument for the purposeful nature of texts, ethical responsibility, and the ability of a reader to experience the meaning of texts truly (even if not fully), see Kevin J. Vanhoozer, *Is There a Meaning in this Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids, Mich.: Zondervan, 1998).

emotional, moral, ideological—in an audience by means of rhetorical strategies.’⁶⁴ Speech-act theory substantiates this premise as it demonstrates that a speaker/writer does “at least two and possibly three things” when they speak.⁶⁵ A *locutionary act*, “the act of producing a recognizable grammatical utterance in the given language,”⁶⁶ is the most basic action that takes place in an utterance. Simultaneously, however, the speaker also performs an *illocutionary act*, “an act performed in saying something: making a statement or promise, issuing a command or request, asking a question. . . .”⁶⁷ While speech acts might also be *perlocutionary acts* in some instances, the categories of the locution and illocution provide substantiation for considering the purposeful nature of language. Interpreting a communicative act demands attention to illocution.

This study on eating does not propose to provide an analysis of Isaiah by using speech-act theory categories.⁶⁸ In my estimation, speech-act theory is better treated as a helpful theory rather than as an overarching method. Its greatest contribution is in creating awareness regarding the illocutionary force of language. While there are certainly other ways of establishing that literature is purposeful, speech-act theory provides some justification for considering how the use of eating in texts in Isaiah may aim at impacting a reader.⁶⁹

Textual and Reading Strategies

The second major premise expressed by Darr is that “meaning results in the ‘dynamic interaction of both the rhetorical strategies of the text and the

64 Darr, *Isaiah's Vision*, 24 (quoting J. A. Darr).

65 Pratt, *Toward a Speech Act Theory*, 80. For a discussion on speech-act theory as it bears on prophecy, see Walter Houston, “What Did the Prophets Think They Were Doing? Speech-Acts and Prophetic Discourse in the Old Testament,” in *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*, ed. Robert P. Gordon (Winona Lake, Ind.: Eisenbrauns, 1995), 133–53.

66 Pratt, *Toward a Speech Act Theory*, 80.

67 John Lyons, *Semantics* (Cambridge: Cambridge University Press, 1984), 730. Lyons identifies problems with Austin's claim that identical locutions may differ if their sense is different. Austin's position leads to a conflation of the distinction between locution and illocution. To remedy this problem, Lyons introduces the distinction “between utterance-signals (which may be grouped as tokens of the same type on the basis of their phonological, grammatical, and lexical structure, independently of the sense and reference of their constituents) and utterance-acts (to which the notion of type-token identity does not apply).” *Ibid.*, 730.

68 See Jim W. Adams, *The Performative Nature and Function of Isaiah 40–55*, LHBOTS 448 (New York: T&T Clark International, 2006).

69 There are, of course, other ways of establishing the purposeful nature of literature (e.g., rhetoric, relevance theory, and Eco's semiotics).

interpretive structures (a repertoire of conventions and expectations) of its readers.’”⁷⁰ The benefit of Darr’s premise is that it retains the role of texts in providing boundaries for interpretation and also recognizes the necessity of the reader in the process. While there are many approaches to the interface of textual and reading strategies, Wolfgang Iser’s sequential approach will serve as an example, as we will be adopting this approach for our study of food and drink. In *The Act of Reading: A Theory of Aesthetic Response*, Iser points toward a helpful balance between the roles of text and reader. In his words, “Reading is an activity that is guided by the text; this must be processed by the reader, who is then, in turn, affected by what he has processed.”⁷¹ Iser argues that there are structures within texts that necessitate a reader’s active involvement in creating meaning. One example of this is what Gerald Sheppard describes as large-scale structures within biblical books. These are “a linguistic device in service to a surplus of meaning.”⁷² Such structures summon readers to make correlations between parts of the book in order to detect more than is on the surface of the grammar. It is up to a reader to pick up on these structural clues and to make correlations.

This relates to the important notion that Iser calls consistency-building. By this he means the process whereby a reader traveling through a text “combines all that one [reads] within his memory and establishes a pattern of consistency.”⁷³ Consistency-building takes place from a gradual synthesizing of the divergent occurrences of related themes in light of their contexts as one reads through a text. Meaning, then, cannot be found simply in pointing to a particular sentence or linguistic sign. It is the result of a reader making correlations as one reads through a text and then apprehending the text through the emerging *Gestalten*.⁷⁴ This is based on reading a book sequentially.

As an example from Isaiah, Isa 40 does not include explanatory notes like “exile to Babylon has taken place between chapters 36–39 and 40” or “connect chapter 40 with Isa 1, 6, 12, and 35.” The role of the reader is to consider Isa 40 in light of what she has already read. She will then naturally associate Isa 40 with

70 Darr, *Isaiah’s Vision*, 24 (quoting J. A. Darr).

71 Wolfgang Iser, *The Act of Reading: A Theory of Aesthetic Response* (Baltimore: Johns Hopkins, 1980), 163. Yehoshua Gitay is also indebted to Iser’s work: “Back to Historical Isaiah: Reflections on the Act of Reading,” in *Studies in the Book of Isaiah: Festschrift Willem A. M. Beuken*, BETL 132, ed. J. Van Ruiten and M. Vervenne (Leuven: Leuven University Press, 1997), 63–72.

72 Sheppard, “Competing Structures,” 552.

73 Iser, *The Act of Reading*, 16.

74 *Ibid.*, 119–25.

patterns of thought that she has detected when working through the first half of the book. As the reader moves past Isa 40, she then continues the process of retrospection (reconsidering the previous texts in light of the present) and prospection (modifying expectations for what is to come). This is what Iser calls “intersubjectivity.”⁷⁵ The reader, then, naturally tries to understand Isaiah as a whole by associating the different parts of the book with one another as they work through the book sequentially.

The insights of Iser clarify the aim of the work below. Meaning, according to Iser, “is not a definable entity, but, if anything, a dynamic happening. . . . The interpreter’s task should be to elucidate possible meanings.”⁷⁶ Since meaning occurs when a reader engages with the text, the goal of my work is “to reveal the conditions that bring about [the text’s] various possible effects.”⁷⁷ This takes place through exposing various strategies within texts (including networks of association), so that readers are enabled to experience more abundantly the possible effects of the text. The focus will be to expose networks of association that arise through the topic of eating and drink in Isaiah.

An important issue arises in this discussion: Who is the reader? Who is the audience who would read this text synchronically, detecting networks of association? O. H. Steck, who also advocates a sequential approach when reading the book synchronically,⁷⁸ is helpful in this regard. Though he believes the book of Isaiah came into its final canonical form during the Hellenistic era, he does not limit the book’s audience, or addressee, to this era. He argues that Isaiah, in its final form, offers a metahistory whereby future readers discern in historical addresses to the Assyrian, Babylonian, and Persian eras patterns of divine and human action that will recur until the eschaton.⁷⁹ This metahistory functions at a literary level, allowing future readers within the religious community of all eras to receive the book as addressing them. Similarly, Seitz argues that Zion’s lack of final restoration at the close of the book leaves Isaiah’s message open, enabling later readers to identify their place within the story of God’s word unfolding.⁸⁰ For this reason, the assumption throughout this study is that the book of Isaiah invites all future readers to detect the various strategies within the text that enable it to speak as a word throughout time. Or, as Umberto Eco

75 Ibid., 122–24.

76 Ibid., 22.

77 Ibid., 18.

78 Steck, *The Prophetic Books*, 20.

79 Ibid., 20–65.

80 Christopher R. Seitz, “Isaiah 1–66: Making Sense of the Whole,” in *Reading and Preaching the Book of Isaiah*, ed. Christopher R. Seitz (Philadelphia: Fortress, 1988), 123.

might put it, Isaiah is open in the sense that it invites future readers to appropriate its message for their time.

This second premise clarifies the aim of the present study. As indicated above, it is natural and advisable for a reader to make associations within a literary work. While an interpreter may employ many strategies for engaging with associations within the text, a sequential approach will serve as our entry point for exposing networks of association within Isaiah. A major reason for adopting a sequential approach in this study is because the organization of books in the Old Testament indicates a concern for sequence.⁸¹ Though synagogues did not practice sequential readings,⁸² many Old Testament books were shaped sequentially, particularly with “guidepost” chapters at the “seams” of the book, establishing grounds to reading it sequentially in light of a frame.⁸³ As it turns out in Isaiah, the topic of eating appears in its framing chapters, providing impetus for employing a sequential approach. In this study, then, a sequential approach to Isaiah will be utilized to illumine networks of association pertaining to the topic of food and drink in Isaiah, so that readers may more fully experience the book’s message.

Textual Features of Ancient Hebrew Texts

The third methodological premise set forth by Darr is that “a host of *text-specific* factors—historical, social, linguistic, literary—remain relevant for *contemporary* interpretations of ancient texts.”⁸⁴ In other words, a contemporary interpreter should be as mindful as possible of the cultural context out of which a text comes. This influences our study in several ways. First, as any speech must cohere with grammatical norms, speech patterns, and the thought world of the hearer, the rest of the Old Testament is a helpful source

81 For a broad discussion of the prophetic book form, see Ehud Ben Zvi, “The Prophetic Book: A Key Form of Prophetic Literature,” in *Changing Face of Form Criticism for the Twenty-first Century*, ed. Ehud Ben Zvi and Marvin A. Sweeney (Grand Rapids, Mich.: Eerdmans, 2003), 276–97.

82 Scholars utilize this point to argue against reading Isaiah as a sequential unity. See Carr, “Reading Isaiah”; Sommer, “The Scroll of Isaiah as Jewish Scripture, Or, Why Jews Don’t Read Books,” in *Society of Biblical Literature Seminar Papers* (Atlanta: Society of Biblical Literature, 1996), 225–42.

83 The significance of framing chapters in Judges (1–2; 17–21), Job (1–2; 42), Proverbs (1–9; 31), the Psalter (1–2; 41; 72; 73; 89; 90; 106; 145–150), Hosea (Hos 1–3; 6; 14), the Twelve (Hos 1–3 and Malachi), and Jeremiah (1; 25; 50–51) are well documented. Ezekiel is similar to Isaiah in the sense that it moves from the historical context of the prophet at the start of the book and culminates with an eschatological vision.

84 Darr, *Isaiah’s Vision*, 25.

for deciphering connotations of particular ideas and detecting how Isaiah alludes to and draws upon already existing religious traditions within society to convey its message.⁸⁵ Second, as noted above, the nature of book structuring in ancient Israel informs and legitimates a sequential approach to Isaiah.

Third, there are historical and social factors that inform our interpretation. A factor implicit in the study below is the importance of agriculture in Israelite and Judahite society. As Borowski states, “[A]griculture was the backbone of ancient Israel throughout her history. Israel lived off the soil, which nourished her economic as well as her spiritual life.”⁸⁶ The Gezer calendar testifies to how the agricultural calendar likely shaped the life-cycle of typical Israelites.⁸⁷ Features, however, that made agricultural productivity difficult in Israel and distinguished it from others are its diverse terrain and dependence on rainfall (Deut 11:13–17). These factors result in various regions in Israel cultivating different types of crops, with varying levels of success.⁸⁸ Along with climatic and geographical variance, an increasingly urbanized society at the time of Isaiah,⁸⁹ as well as regular demands for tribute and the danger of confiscation and destruction of food sources by hostile nations, creates a context of political, social, and spiritual vulnerability for a people dependent upon the produce of the land. The present study will draw upon such realities to illumine how food and drink function in Isaiah.

Thus, the social and historical contexts of Isaiah invite an interpreter to consider its language in light of other conventions within the Old Testament, to take into account the sequential arrangement of the book, and to be aware of various factors impinging upon a society dependent upon produce in the land.

Summary

The three methodological premises set forth by Darr and developed here undergird this study on eating in Isaiah. The first premise provides a basis for considering how food and drink language in Isaiah aims at influencing a reader. The second premise substantiates a focus on textual strategies of association pertaining to eating within Isaiah through a sequential reading. The third premise concerns the importance of approaching Isaiah according to its

85 Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985).

86 Borowski, *Agriculture*, 14.

87 See G. E. Wright, “Israelite Daily Life,” *BA* 18 (1955): 50–79.

88 MacDonald, *What Did the Ancient Israelites Eat?*, 50–56.

89 William G. Dever offers a helpful explanation of these social realities in *The Lives of Ordinary People in Ancient Israel: Where Archaeology and the Bible Intersect* (Grand Rapids, Mich.: Eerdmans, 2012).

unique features as a text from ancient Israel. In addition to Darr's three premises, a select use of social science will benefit our study. The aim, then, is to provide insight into the role of food and drink as a "textual strategy" in the book of Isaiah through a sequential-synchronic approach.

A Sequential-Synchronic Approach to Eating in Isaiah

Adopting a sequential approach for the synchronic study of a theme in Isaiah is not new. The question, however, is how one goes about conducting such a study. Since our aim is to identify how food and drink operates as an associative textual strategy within the book in a sequential reading, the role of eating in the "scaffolding" of the book will occupy a significant amount of our attention.⁹⁰ As noted above, Sheppard argues that structural frames within the book invite a reader to make associations in order to construe the book's message.⁹¹ The function of food and drink in the outer seams (Isa 1; 36–37; 55; 65–66) of the book's major sections, Isa 1–39, 40–55, and 56–66, will provide an entry point for investigating how food and drink function within and between each of these parts of Isaiah. This corresponds with Ben Zvi's observations that prophetic texts invite readers to "read and reread these sections as cohesive subunits within the frame of the prophetic book as a whole."⁹²

The following chapters will receive attention as the "scaffolding" of Isaiah.

- *Isaiah 1*. Introducing the book, Isa 1 invites an audience with a devastated food supply (1:7) to obedience with the promise that אִם-תֵּאָבֱדוּ וְשִׁמְעֵתֶם טוֹב (1:19). If they disobey, they will be consumed (אֲכָל) by the sword (1:20).
- *Isaiah 36–37*. As a bridge between Isa 1–35 and Isa 40–66, Isa 36–39 describes Assyria offering food (36:16–17) as a reward for those who listen to the king of Assyria; meanwhile, God promises food to those who trust him (37:30–32).
- *Isaiah 55*. In Isa 55:1–3, the poet concludes Isa 40–55 with an invitation to buy food and water from YHWH's market that resonates with earlier uses of the topic.

90 The metaphor of "scaffolding" comes from Martin Kessler, "The Scaffolding of the Book of Jeremiah," in *Reading the Book of Jeremiah: A Search for Coherence*, ed. Martin Kessler (Winona Lake, Ind.: Eisenbrauns, 2004), 57–66.

91 Sheppard, "Competing Structures," 552.

92 Ben Zvi, *Hosea*, 7.

- *Isaiah* 65–66. In the conclusion of the book, YHWH promises eating (65:13) and envisions his servants eating (65:21, 22). Additionally, the image of Zion as a mother nursing her infants occurs in the final chapter (66:11). These promises contrast with condemned eating practices (65:3–4, 11; 66:3, 17).

As will be dealt with more thoroughly later, many scholars hold that Isa 1 (introduction), 36–37 (bridge), 55 (bridge), and 65–66 (conclusion) are among the most significant chapters in the book for discerning structural unity. The structure and orientation that these chapters create will provide a framework for reflecting on the topic of eating in the major sections of Isaiah (Isa 1–39; 40–55; 56–66).

The reason for this approach is twofold. First, since chapters at the seams of the book are a means by which the editor guides a reader in conceptualizing the message of each section of the book, a study of eating in these chapters will expose its usage in conjunction with the major themes in each section of the book. In other words, this approach protects against promoting eating to the central theme of the book by being ever mindful of how it relates to the general vantage point these chapters offer structurally within the book. Second, there is a pragmatic reason for this approach. With eating appearing in over 150 verses spread through fifty-one chapters in Isaiah, it is beyond the scope of this study to provide detailed analyses of the function of food and drink in all of these chapters. A balance between depth and scope will be found by focusing deeply on the “seam” chapters and then by reflecting more generally on the usage of eating in that section in light of these framing chapters.

The aim of this study, then, is to gain insight regarding the function of the prospect of eating in the message of Isaiah by drawing upon the “seams” of the book as an avenue for more generally exploring the topic in Isaiah’s major sections. The study will unfold as follows. Chapters 2–4 focus on eating within Isa 1–39. Chapter 2 offers an analysis of eating in Isa 1, with Chapter 3 tracing how the use of eating in Isa 1 corresponds with the topic in Isa 2–35. Chapter 4 will consider the place of eating in the rhetoric of Isa 36–37, and then consider how these chapters relate to the topic in Isa 1–35. In Chapter 5, Isa 55:1–3a will serve as a lens for exploring the eating theme in Isa 40–55 initially and then in relationship to Isa 1–39. Chapter 6 focuses on the role of eating in Isa 65–66 as a conclusion to both Isa 56–66 and the entire book. This will lead to several conclusions in Chapter 7.

Repentance, Retribution, and Sovereignty: Eating in Isaiah 1

Isaiah 1 establishes an initial orientation to the concept of eating in Isaiah. While musing on symbolism in Isa 1, Roy Melugin calls for those reading it to “[n]ote how the food and eating imagery holds this composition together.”¹ Though Melugin barely pursues this line of thought, our goal in this chapter is to examine more fully the role that eating plays in the message of Isa 1. It will become apparent that eating is an integral component in the message of this chapter, which raises the question as to whether this is of any significance for its role in introducing the book.

Eating in Isaiah 1

Within Isa 1 there are a handful of verses that relate to the prospect of eating. Before considering these verses, it will be helpful to reflect briefly on the structure of Isa 1 as it assists in identifying the place of eating within the larger schema of the chapter. There are a number of indications that ch. 1 should be understood as a whole.² The repetition of **כִּי יְהוּה דְּבַר** in 1:2 and 1:20 links 1:2–9 and 10–20 (10–17, 18–20) together. This bond is strengthened by the repetition of “listen” (**שְׁמַעוּ**) and “give ear” (**הִאֲזִינוּ**; **הִאֲזִינִי**) in 1:2 and 10 to introduce new phases of the speech. Furthermore, the use of Sodom and Gomorrah in both 1:9 and 10 fortifies the connection between 1:2–9 and 1:10–17. This leads to a climactic call for response in 1:18–20. While 1:18–20 brings a sense of closure to 1:2–20, this message is extended and reframed in 1:21–26 and 27–31 in light

1 Roy Melugin, “Poetic Imagination, Intertextuality, and Life in a Symbolic World,” in *The Desert Will Bloom: Poetic Visions in Isaiah*, ed. A. Joseph Everson and Hyun Chul Paul Kim, *Ancient Israel and Its Literature* 4 (Atlanta: Society of Biblical Literature, 2009), 9.

2 For more on the delimitation of Isa 1, see Alex Luc, “Isaiah 1 as Structural Introduction,” *ZAW* 101 (1989): 115; David M. Carr, “Reading Isaiah from Beginning (Isaiah 1) to End (Isaiah 65–66): Multiple Modern Possibilities,” in *New Visions of Isaiah*, ed. Roy F. Melugin and Marvin A. Sweeney, *JSOTSup* 214 (Sheffield: Sheffield Academic, 1996), 188–218; Susan Niditch, “The Composition of Isaiah 1,” *Bib* 61 (1980): 509–29; Yehoshua Gitay, “Reflections on the Study of the Prophetic Discourse: The Question of Isaiah 1, 2–20,” *VT* 33 (1983): 207–21; J. J. M. Roberts, “Form, Syntax, and Redaction in Isaiah 1:2–20,” *PSB* 3 (1982): 293–306.

of Zion's destiny through a shared interest in justice, righteousness, and the treatment of widows and orphans (1:17, 21, 23, 26). Isaiah 1:27–31 likely summarizes previous themes pertaining to the hope of redemption for those in Zion who repent (1:27; cf. 1:10, 18–19, 25–26) and the prospect of judgment for sinners who do not (1:28–31; cf. 1:2–4, 20, 21–25). This indicates that the overarching concern in the chapter is to invite the audience to repent in the light of Zion's destiny.³ Consideration of 1:2, 3, 7, 11–14, 19–20, 22, and 29 will help us to discern more clearly how the theme of eating fits within the call to repent in view of Zion's destiny.

Isaiah 1:2

It is possible that the summons of heaven and earth to listen in Isa 1:2 connotes their role as agents of blessing and curse in the realms of food and drink. While the call for heaven and earth to hear is typical in judgment oracles (cf. Mic 1:2; 6:1; Ps 50:6),⁴ Isa 1:2 likely alludes to Deut 32:1, though the verbs and nouns are inverted:⁵

שמעו שמים והאזיני ארץ כי יהוה דבר Isa 1:2
האזינו השמים ואדברה ותשמע הארץ אמרי־פי Deut 32:1

This association invites reflection about what Deut 32:1 means when calling on heaven and earth to listen.⁶ There is little doubt that heaven and earth function as a merism for totality.⁷ The challenge is in detecting what the merism

3 Carr, "Reading Isaiah," 199–203; Gitay, "Prophetic Discourse"; H. G. M. Williamson, *A Critical and Exegetical Commentary on Isaiah 1–5*, ICC (London: T&T Clark International, 2006), 10–11.

4 Hans Wildberger, *Isaiah 1–12*, trans. Thomas H. Trapp, CC (Minneapolis: Fortress, 1991), 9.

5 See, for example, Roberts, "Form and Syntax," 294–95; Niditch, "Composition," 522; Wildberger, *Isaiah 1–12*, 9–12; Joseph Blenkinsopp, *Isaiah 1–39: A New Translation with Introduction and Commentary*, AB 19 (New York: Doubleday, 2000), 182.

6 Childs limits the allusion between Isa 1:2 and Deut 32:1 as calling to mind primarily Deut 31–32. *Isaiah*, OTL (Louisville, Ky.: Westminster John Knox, 2001), 17–18. Others, however, maintain that this allusion links with blessings and curses throughout Deuteronomy. See John Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids, Mich.: Eerdmans, 1986), 85–86.

7 Patrick D. Miller, *Deuteronomy*, Interpretation (Louisville, Ky.: John Knox, 1990), 226. See also M. Delcor, "Les attaches littéraires, l'origine et la signification de l'expression biblique 'Prendre à témoin le ciel et la terre,'" VT 16 (1966): 16–17. While Delcor does not favor the meristic option of totality, he acknowledges that it is a possible way of understanding the expression. Some emphasize the silent nature of these witnesses; see Peter Craigie, *The Book of Deuteronomy*, NICOT (Grand Rapids, Mich.: Eerdmans, 1976), 376.

communicates. Consideration of its usage in Deuteronomy is informative, if one can assume that Isa 1:2 alludes to Deut 32:1. In Deut 4:26; 30:19; 31:28, and 32:1, heaven and earth are called to serve as witnesses to YHWH's covenant with his people.⁸ This is similar to what one finds in a Sefire Treaty where a treaty is made "in the presence of heaven and earth," along with many other gods.⁹ What does the role of heaven and earth witnessing signify? Some suggest that this signifies the creatures that populate those realms, such as birds and animals.¹⁰ It is most likely, though, that heaven and earth are "personified natural phenomena" who serve as witnesses to the covenant between God and humanity.¹¹ For Delcor the permanence of heaven and earth, which are demythologized in the Bible, make them well suited for inviting an audience to imagine their role as witnesses to the covenant.¹² It is possible to go further than Declor's identification of heaven and earth as imagined permanent witnesses. G. E. Wright helpfully observes that the heavens and earth "were also agents of the Suzerain for the execution of the natural curses stipulated in the treaty for its violation."¹³ Their role, then, as agents of natural blessing and curse in the realm of food may be one reason why they serve as witnesses.

Support for the view that Deut 4:26; 30:19; 31:28, and 32:1 imply the role of heaven and earth as agents of blessing and curse in the realm of food comes from Deut 11 and 28.¹⁴ In these chapters, obedience results in the heavens

-
- 8 While most agree that 4:26; 30:19, and 31:28 are covenantal, some argue that 32:1 is not. See Jeffrey H. Tigay, *Deuteronomy* [= *Devarim*]: *The Traditional Hebrew Text with the New JPS Translation* (Philadelphia: Jewish Publication Society, 1996), 299; Duane L. Christensen, *Deuteronomy*, WBC 6A–6B, 2 vols. (Nashville: Thomas Nelson, 2001), 2:794. Tigay and Christensen argue that there is no evidence for a covenantal context in Deut 32. The challenge with this, however, is that the poem (32:1–43) is surrounded by covenantal language (31:24–30; 32:44–47). R. J. Clifford, *Deuteronomy: With an Excursus on Covenant and Law*, Old Testament Message (Wilmington, Del.: Michael Glazier, 1982), 168, 174; Richard D. Nelson, *Deuteronomy: A Commentary*, OTL (Louisville, Ky.: Westminster John Knox, 2002), 378. This makes it likely that 32:1 would be understood covenantally.
- 9 Joseph Fitzmyer, "The Inscriptions of Bar-Ga'yah and Mati'el from Sefire (2.82)," in *COS* 2:213–14 (see 2.82 lines 6b–14a).
- 10 Wildberger, *Isaiah* 1–12, 12. See also R. B. Y. Scott quoted by G. E. Wright in "Lawsuit of God: A Form-Critical Study of Deuteronomy 32," in *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*, ed. Bernhard W. Anderson and Walter Harrelson (New York: Harper & Row, 1962), 48.
- 11 Roberts, "Form," 294.
- 12 Delcor, "Les Attaches," 15–17.
- 13 Wright, "Lawsuit of God," 47; Tigay, *Deuteronomy*, 52.
- 14 Several rabbis connect the *ha'azinu* (Deut 32:1) with Deut 11 and 28 in light of the role of heaven and earth to bless and curse in the realms of food and drink. See R. Judah, R. Nehemiah, and R. Benaiah in Jacob Neusner, *Sifre to Deuteronomy: An Introduction*

(שמים; 11:11, 14; 28:12) giving rain to the earth (ארץ; 11:14; 28:12), culminating in an abundant harvest for eating. Disobedience, however, leads to the heavens (שמים; 11:17; 28:23–24) withholding rain from the land, shriveling the food supply.¹⁵ This schema makes it likely that the call for heaven and earth to listen in Deut 32:1, along with 4:26; 30:19, and 31:9, connotes their role as agents of blessing and curse in the realms of food and drink.

It may be possible that Isa 1:2 alludes to Deut 32:1 to evoke the idea of heaven and earth as avenues for blessing and curse. While most of Isaiah's uses of this merism function differently (13:13; 42:5; 44:24; 51:6, 13, 16; 66:1), ארץ can serve as an arena for God's blessing (1:19; 4:2; cf. 36:17; 65:17–25) or curse (8:21–22; 24:1–11) pertaining to food several times in Isaiah. There are also numerous curses associated with a lack of water throughout the book.¹⁶ Additionally, there are two instances of the heaven (שמים)–rain–earth (ארץ)–food production schema (45:8; 55:10). Though not covenantal in nature,¹⁷ these verses display an undergirding cosmology shared with most of the world of the necessity of rain from heaven for agricultural growth on the earth. Furthermore, Isa 30:23 presents God blessing the obedient by giving rain to the ground (אדמה),¹⁸ resulting in the provision of food. Thus, there is some evidence that Deuteronomy's conceptual schema of heaven and earth serving as God's instruments of blessing and curse occurs in Isaiah.

The most significant support for interpreting heaven and earth as relating to eating comes from linguistic associations within Isa 1 through the repeated terms דבר, שמע, and ארץ. In 1:2, the heavens are called to listen (שמע) and the earth (ארץ) to give ear because YHWH has spoken (כי יהוה דבר). In 1:10, the human audience is called upon to listen (שמע) to the word of the Lord (דברי־יהוה). In 1:19, these people are told that if they listen (שמע) they will eat the good of the land (ארץ)—for the mouth of YHWH has spoken (כי פי יהוה דבר; 1:20). As a reader associates these verses through shared vocabulary (1:1, 10, 19–20), one gains a sense that the listening heavens and earth (1:2) will know

(Atlanta: Scholars, 1987), 301–303. Tigay claims that Midrash Tanhuma also takes up this line of thought (*Deuteronomy*, 299). It is difficult to find this line in *Midrash Tanhuma* upon review.

15 Louis A. Rieser, "Rain in Its Season: A Rabbinic Analysis of Deuteronomy 11:13–21," *Conservative Judaism* 60 (2008): 60–78. See also in Deut 26:15.

16 צבא (Deut 28:48; Isa 5:13; 8:21; 9:19; 14:30; 29:8; 32:6; 44:12; 49:10; 51:19; 58:7, 10; 65:13), רעב (Deut 28:48; Isa 5:13; 21:14; 29:8; 32:6; 41:17; 44:3; 48:21; 49:10; 50:2; 55:1; 65:13), נבל (Isa 1:30; 5:12; 14:11; 22:24; 24:4; 28:1, 4; 30:14; 32:5–6; 34:4; 40:7–8; 64:5), and אמל (Isa 16:8; 19:8; 24:4, 7; 33:9).

17 By "covenantal" we mean contexts where references to שמים and ארץ are directly associated with obedience and disobedience, blessing and curse.

18 אדמה and ארץ are parallel in Isa 1:7.

how to bless with food upon the earth (1:19) those who listen (1:10, 19) to YHWH's word (1:2, 10, 20). In this way, the book may open by presenting YHWH as summoning his agents, heaven and earth, to respond with food production (or lack of) in light of disobedience and obedience.

Isaiah 1:3

After calling for the attention of heaven and earth, YHWH speaks in the first person as he brings an indictment against his people in Isa 1:3:

ידע שור קנהו וחמור אבוס בעליו 1:3a
 ישראל לא ידע עמי לא התבונן 1:3b

By placing ידע in the initial position and by repeating it in 1:3bα, the focus of this verse is on knowledge, as the root בִּין confirms at the end of the verse. In Isa 1:3a, the objects of knowledge show a syntagmatic development from owner (קנה) to specific knowledge about an owner (אבוס בעל; Job 39:9; Prov 14:4).¹⁹ The focus of Isa 1:3a, then, is not merely upon knowing one's owner, but upon knowing that the owner is responsible for feeding it. Since there are no objects in Isa 1:3b to specify the nature of Israel's knowledge, a reader may infer from 1:3a that Israel's lack of knowledge could relate to not knowing the lord (YHWH) and his provision for them. Melugin picks up on this as he summarizes the spirit of Isa 1:2–3. “[H]eaven and earth are summoned to hear an accusation against YHWH's stupid and rebellious children—children who, unlike ox and ass, don't know their owner or where their food comes from (vv. 2–3).”²⁰ The poet thus brings to the fore Israel's lack of recognition that YHWH provides them with food early in this chapter. The reader's interest is now piqued to see how this theme of rebellion and YHWH as provider will develop.

Isaiah 1:7

The topic of eating arises next in Isa 1:7. After summoning heaven and earth to witness the ignorance and rebellion of YHWH's children (1:2–4), there is a rhetorical question: “Why will you be struck again? Will you again commit apostasy?” (1:5a).²¹ This question implies that the audience has already “been

19 On syntagmatic development in general, see Robert Alter, *The Art of Biblical Poetry* (New York: Basic Books, 1985), 19–20.

20 Roy F. Melugin, “Figurative Speech and the Reading of Isaiah 1 as Scripture,” in *New Visions of Isaiah*, ed. Roy F. Melugin and Marvin A. Sweeney, JSOTSup 214 (Sheffield: Sheffield Academic, 1996), 8.

21 All translations are my own unless otherwise noted.

struck” due to apostasy. Will they continue in their ways to be struck again? Isaiah employs the image of an untreated sick and wounded person to depict their “stricken” nature (1:5b–6). It is inconceivable that they would do nothing about their wounds. The reality of this metaphor surfaces in 1:7:

7a ארצכם שממה עריכם שרפות אש
7b אדמתכם לנגדכם זרים אכלים אתה
ושממה כמהפכת זרים

Several poetic observations provide us with an initial understanding of this verse. The use of שממה at the beginning (7a) and end (7b) establishes a focus on desolation. The parallelism between ארץ, ערים, and אדמה in 7a–b conveys the totality of this destruction.²² With the four-fold reiteration of the suffix כם, the message personalizes for a psychological force. “Your land,” “your cities,” and “your cultivated land” are desolate “before you.” Furthermore, the repeated use of זרים in 7b and 7b identifies foreigners as key figures in this destruction. The clauses “burnt with fire” and “foreigners are devouring it” syntagmatically advance the portrayal of destruction by providing specifics regarding how the devastation was carried out. Thus, the “striking” experienced by the audience for rebellion (1:5) entails the destruction of Judah’s land by foreigners (1:7).

Two questions arise that we will seek to answer. Who are the זרים? Isaiah 1 does not identify these foreigners. There are some who suggest that the זרים are infiltrating foreigners from surrounding countries who were eating the produce of the land after Judah’s demise.²³ While possible, the emphasis on foreigners as agents of destruction in 1:7 suggests that the זרים were military enemies of some sort. Regarding the precise identity of these enemies, some argue that the identity of the זרים is ambiguous, meaning that the passage can serve as a pattern that applies to all future foreign enemies.²⁴ While I agree that Isa 1:7 is a pattern for future enemies in the final form of the book, the broader context of Isa 1–39 invites a reader to associate the זרים in 1:7 with Assyrian campaigns in the southern Levant. In particular, Zion’s remnant status in 1:7–9 resembles the narration of YHWH’s (37:36, 32; cf. 1:9) preservation of

22 Rémi Lack, *La symbolique du livre d’Isaïe: Essai sur l’image littéraire comme élément de structuration* (Rome: Biblical Institute Press, 1973), 33.

23 Williamson, *Isaiah* 1–5, 66.

24 John D. W. Watts, *Isaiah* 1–33, rev. ed., WBC 24 (Nashville: Nelson, 2005), 17; Ehud Ben Zvi, “Isaiah 1:4–9, Isaiah, and the Events of 701 BCE in Judah: A Question of Premise and Evidence,” *SJOT* 1 (1991): 111.

Zion amidst Sennacherib's campaign in chs. 36–37.²⁵ With Isa 1 and Isa 36–39 as part of the scaffolding of Isa 1–39, the association between these chapters invites a reader to understand the זרים in Isa 1:7 as the Assyrians.²⁶

The second question relates to food and drink. Does Isa 1:7 bring to mind the destruction or confiscation of food sources by the foreigners? The obvious starting point for answering this question is the expression “the foreigners are devouring (אכלים) [the אדמה]” (1:7bβ). While אכל typically conveys the idea of eating food, this is certain only when the object of the verb is a food item.²⁷ אכל can also describe destruction, especially when it combines with אש (fire)²⁸ or חרב (sword).²⁹ The common English translation “devouring” retains the ambiguity of the Hebrew verb since it can mean destruction and/or eating in 1:7.³⁰

25 Isaiah 7–8, likely referring to campaigns by Tiglath-pileser III in the late 730s BCE, contains a similar anticipation of desolation in the land with Zion spared.

26 Blenkinsopp, *Isaiah 1–39*, 193; Wildberger, *Isaiah 1–12*, 21; Marvin A. Sweeney, *Isaiah 1–39: With an Introduction to Prophetic Literature*, FOTL 16 (Grand Rapids, Mich.: Eerdmans, 1996), 77; Lack, *La symbolique*, 33; Childs, *Isaiah*, 17; John T. Willis, “An Important Passage for Determining the Historical Setting of a Prophetic Oracle: Isaiah 1:7–8,” *ST* 39 (1985): 158–62; John A. Emerton, “The Historical Background of Isaiah 1:4–9,” in *Avraham Malamet Volume*, ed. S. Ahituv and B. A. Levine, *Eretz-Israel Archaeological, Historical and Geographical Studies* 24 (Jerusalem: The Israel Exploration Project, 1993), 34–40. See especially Christopher Seitz, who considers the important role that Sennacherib's backdrop plays in shaping the message of Isa 1 as the introduction to the book. *Isaiah 1–39, Interpretation* (Louisville, Ky.: Westminster John Knox, 1993), 30–38.

27 W. T. Claassen, “Linguistic Arguments and the Dating of Isaiah 1:4–9,” *JNSL* 3 (1974): 13.

28 See, for example, Job 20:26; 22:20; Pss 21:10; 78:63; Joel 2:3; Nah 3:13, 15; Zech 11:1.

29 See, for example, Gen 31:40; 2 Sam 2:26; Isa 1:20; Jer 2:30; 46:10, 14; Nah 2:14. The verb אכל originally lent itself to conveying destruction brought by fire and sword because the blade of a sword is called its “mouth.” Robert H. O’Connell, “אכל,” in *NIDOTTE*, s.v.; Magnus Ottosson, “אכל,” in *TDOT*, s.v.

30 See ESV; NAB; NAS; NKJV; RSV; Oswalt, *Chapters 1–39*, 84; Williamson, *Isaiah 1–5*, 47; Blenkinsopp, *Isaiah 1–39*, 3; Willis, “Isaiah 1:7–8,” 152; Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, 4th ed. (Edinburgh: T. & T. Clark, 1892), 67. The TNK translates the phrase “the yield of your soil is devoured by foreigners.” Similarly, Ehud Ben Zvi suggests that “אכל [in Isa 1:7] may be understood as to usufruct the land.” Ben Zvi, “Isaiah 1,” 104 fn. 27. Many others also acknowledge the connotation of eating even if their translations do not reflect it. See, for example, Oswalt, *Chapters 1–39*, 84; Wildberger, *Isaiah 1–12*, 18; Robert P. Carroll, “YHWH's Sour Grapes: Images of Food and Drink in the Prophetic Discourses of the Hebrew Bible,” in *Food and Drink in the Biblical Worlds*, ed. Athalya Brenner and Jan W. van Henten, *Semeia* 68 (Atlanta: Society of Biblical Literature, 1999), 118; Willis, “Isaiah 1:7–8,” 159, 161; Delitzsch, *Isaiah*, 67; Melugin, “Poetic Imagination,” 8. W. T. Claassen offers the most extended discussion on this topic. He prefers to take אכל to mean destruction in Isa 1:7 though he acknowledges that Assyria usufructing the land is

The varied use of אכל, then, reminds the interpreter that certainty regarding whether 1:7b conveys the idea of eating is not available through a simple lexical study of אכל.

Several indications do suggest that food should come to mind when reading Isa 1:7. First of all, even if אכל is ambiguous, it is hard to imagine that a description of foreigners devouring the אדמה does not connote the destruction of food sources. The link between אדמה and land cultivation is evident in the stories of Cain and Ziba, where they are described as workers (עבד) of the אדמה (Gen 4:2; 2 Sam 9:10). Additionally, Deuteronomy warns that invading enemies will eat from Israel's אדמה (Deut 28:33, 51). While אדמה is more than just a food source, its destruction likely includes the desolation of agriculture. Second, the literary context of Isaiah within the canon presents evidence that the confiscation of food sources is a reality and expectation. The book of Isaiah hopes for a time when YHWH "will never again give your grain as food to your enemies, and the sons of the foreigner (נכר) shall not drink your sweet-wine for which you have labored" (62:8; cf. 65:21–22; Mic 6:14–15). The Torah also presents expectations of foreign armies eating the produce of the land due to Israel's disobedience (Lev 26:16; Deut 28:33, 51). Furthermore, it is not uncommon in the ancient Near East for there to be curses in the realm of food and drink for disobedience.³¹ For these reasons, it is likely that 1:7 connotes YHWH's use of Assyria to destroy food sources as punishment for disobedience. This will be further evident when this motif is traced through Isa 2–35.

The final indication that food comes to mind when reading Isa 1:7 stems from Assyrian epigraphic and iconographic sources. The confiscation, blockade, and destruction of food and drink are prominent in Assyrian imperial practice. While overlapping, two categories will help us to conceptualize such actions: (1) feeding troops and (2) battle tactics.³²

Feeding Troops

Any sustained military effort requires the feeding of an army and its war animals. It is for this reason that Assyrian military campaigns often begin during

a possibility. For more on his position, see Claassen, "Linguistic," 11–13, 16. The Septuagint also uses a verb that can convey either literal eating or destruction (κατεσθίω).

31 An example of this is found in a Sefire (2.82) Stele 1: "Now if Mati'el, the son of 'Attarsamak, the kin[g of Arpad], should prove unfaithful . . . May its vegetation be destroyed unto desolation!" Fitzmyer, "The Inscriptions of Bar-Ga'yah and Mati'el from Sefire (2.82)," 213–14. In context, devastation through locust and worm seem to be the cause (cf. Joel 1).

32 K. L. Younger suggested these two categories to me in a conversation.

the harvest season of Iyyar (April/May)³³ or Sivan (May/June).³⁴ This corresponds with the many references to Assyrian armies reaping the harvest of those they were invading.³⁵ This is documented in Assur-nasirpal II's (883–859 BCE) stone reliefs from the Ninurta temple at Calah.³⁶ For example, "I reaped the barley and straw of Luḫutu (and) stored it inside [the city of Lubarna]."³⁷ "I reaped the harvest of their land (and) stored the barley and straw in the city of Tušḫa."³⁸ These instances of harvesting the crops of those they were invading and then establishing store-cities in north-western Syria and the upper Tigris region seems to have been the norm.³⁹

One hundred and fifty years later, during the reign of Sennacherib, we see a similar practice. In Sennacherib's depiction of his campaign against Merodach-baladan (703–702 BCE), he states the following:

I provisioned my troops with barley and
the dates of their groves, (and) their produce from
outlying regions. I destroyed, devastated and
burned (their towns) and turned them into forgotten
tells. I took out the Aramean and Chaldean elite
forces who were in Uruk, Nippur, Kish and Hursagkalamma,
together with their rebel inhabitants
and counted (them) as spoil. I provisioned my
troops with barley and dates of their groves, from
the field which they had worked, (and) the produce.⁴⁰

-
- 33 This insight was also suggested by Younger in conversation. A. Kirk Grayson, *Assyrian Rulers of the Early First Millennium BC I (1114–859 BC)*, RIMA 2 (Toronto: University of Toronto Press, 1991). For Assur-bel-kala II (1073–1056 BCE), see A.o.89.7 iii 3b, 8b. For Assur-nasirpal II, see A.o.101.1 iii 56, 92b.
- 34 Ibid. For Assur-bal-kala II, see A.o.89.7 ii 13, iii 106. For Adad-narari II, see A.o.9.2.91–93, 98. For Assur-nasirpal II, see A.o.101.1.ii.50, iii.26b–33; A.o.101.17 iii 30. For Tukulti-ninurta II (890–884 BCE), see A.o.100.5.11–15. The campaigns of Tukulti-ninurta II (A.o.100.5.11–15), Adad-narari II (A.o.99.2.91–93), and Assur-nasirpal II (A.o.101.1 iii 26–33) link these Sivan campaigns with harvesting the grain and barley of those they were invading.
- 35 Ibid. A.o.101.19 83–84, 94–95. During the reign of Adad-narari, there are similar expressions. A.o.99.2 43, 92; A.o.101.17 101–102.
- 36 For background on this, see Ibid., 191.
- 37 Ibid., A.o. 101.1 iii 81.
- 38 Ibid., A.o.101.1 ii 116; cf. also 101.1 ii 6; 101.17 iv 101; 101.19 i 83, 94–95 where Tušḫa is a store city.
- 39 On these locations, see Ariel Bagg, *Die Orts- und Gewässernamen der neuassyrischen Zeit*, Répertoire Géographique des Textes Cunéiformes (Wiesbaden: Reichert, 2007), 159.
- 40 M. Cogan, "Sennacherib's First Campaign: Against Merodach-baladan (2.119A)," in *COS*, 2:302.

Since this statement follows a general overview of his tour through Mesopotamia, there is the sense that it is the norm for Sennacherib's troops to gather and eat the produce of those they were campaigning against.⁴¹ Prior to Sennacherib, Sargon II also describes his troops eating the post-harvest food of those they were attacking. He states, "I opened up their well-filled granaries. And food beyond counting I let my army devour (*ú-šá-a-kil*)."⁴² These descriptions from several eras of the Assyrian Empire give a sense of Assyria's practice of harvesting the crops of those they were invading and establishing cities for storage. As campaigns stretched beyond harvest time, they would draw upon food from storage cities; their own or from the cities of those they were invading.⁴³ It is likely, then, that Jerusalem would be aware of the Assyrian army eating the produce of the land of Judah.⁴⁴ Thus, there is historical evidence that points to the likelihood that Assyrian campaigns into Israel and Judah involved confiscating harvests and stored goods to feed the troops.

Battle Tactics

Feeding troops by harvesting enemy fields or by pillaging store-houses accomplishes more than nourishment; it is also a battle tactic. It is hard to imagine that any society would enjoy having foreign nations harvest their crops. By cutting people off from their cycle of cultivating the land for future harvesting, anxiety about future eating would have been rampant.⁴⁵ Since the goal of siege warfare is to get the enemy to submit, seeing your crops gathered by invading foreigners has a psychological impact as cities grow anxious from thirst

41 See Stephen W. Cole, "The Destruction of Orchards in Assyrian Warfare," in *Assyria 1995*, ed. S. Parpola and R. M. Whiting (Helsinki: University of Helsinki, 1997), 34 fn. 45.

42 K. L. Younger, *Ancient Conquest Accounts: A Study in Ancient Near Eastern and Biblical History Writing*, JSOTSup 98 (Sheffield: JSOT, 1990), 117–18. For other examples of Sargon providing food for his troops, see a summary by Michael G. Hasel, *Military Practice and Polemic: Israel's Laws of Warfare in Near Eastern Perspective* (Berrien Springs, Mich.: Andrews University Press, 2005), 63.

43 F. M. Fales, "Grain Reserves, Daily Rations, and the Size of the Assyrian Army: A Quantitative Study," *SAAB* 4 (1990): 23–34.

44 Some suggest that the Assyrian army camped and ate food north of Jerusalem while they pillaged towns to the south. See Knauf, "Sennacherib at the Berezina," 146. On the assumption that Assyrian armies ate from the crops of those whom they were invading, see Baruch Halpern, "Jerusalem and the Lineages in the Seventh Century BCE: Kingship and the Rise of Individual Moral Liability," in *Law and Ideology in Monarchic Israel*, ed. Baruch Halpern and Deborah W. Hobson, JSOTSup 124 (Sheffield: JSOT, 1991), 28–29; Claassen, "Linguistic," 11, 13, 16.

45 Jacob L. Wright, "Warfare and Wanton Destruction: A Reexamination of Deuteronomy 20:19–20 in Relation to Ancient Siegecraft," *JBL* 127 (2008): 428.

and starvation amidst a siege.⁴⁶ Not only did the Assyrians harvest food from these lands, their tactics included destroying food sources (cf. Judg 6:3–5). From the time of Tiglath-pileser I (late second millennium BCE) through the time of Sennacherib, there are written descriptions of Assyrian armies destroying the orchards and grain fields of those they were invading.⁴⁷ In one example from the time of Sargon, the king states: “I burnt up their harvest and their hay. I opened up their heaped-up granaries and let the troops eat corn unrationed.”⁴⁸ There are also iconographic portraits of Assyrian armies cutting down orchards.⁴⁹ Many of these date to the time of Sennacherib.⁵⁰

The question arises regarding how the destruction of food sources like orchards fits within Assyrian war tactics during the time of Sennacherib. Hasel argues that textual and iconographic sources indicate that Assyrian armies destroyed orchards in some instances only “*after* a city is abandoned, defeated, destroyed, and/or burned to the ground.”⁵¹ In a similar fashion, Wright argues that evidence suggests the destruction of orchards was primarily a punishment for rebellion, not a means of seeking capitulation.⁵² There is even evidence that it came to be “Assyrian policy to denude the countryside when conditions forbade access to the ruler in revolt.”⁵³ While Hasel and Wright are certainly correct that Assyria destroyed food sources as a means of punishment, it is probable, as Wright acknowledges, that Assyrian armies also destroyed food sources amidst a siege. With siege warfare advancing in the eighth-century BCE,⁵⁴ Assyria had to find a way to conquer fortified cities while losing as little

46 Cole, “Destruction,” 34–36; Eph’al, “Ways and Means,” 51. Halpern finds support for this military mentality in Pericles, Polybius, and Thucydides. “Jerusalem,” 28 fn. 1.

47 For a very helpful collection of written and iconographic sources pertaining to food destruction in Assyrian battle tactics, see Hasel, *Military Practice*, Chapter 2, and Cole, “Destruction,” 31–34.

48 H. W. F. Saggs, *The Might that was Assyria* (London: Segwick & Jackson, 1984), 260.

49 Eph’al favors iconography for understanding warfare. “Ways and Means,” 50.

50 These reliefs were found in rooms III and XLV of Sennacherib’s palace. See Cole, “Destruction,” 37–40; Hasel, *Military Practice*, 66–75.

51 Hasel, *Military Practice*, 76.

52 Wright, “Warfare and Wanton Destruction,” 438–45.

53 Ibid. See also Cole, “Destruction,” 34.

54 Halpern, “Jerusalem,” 18. Hezekiah prepared Judah for this new era of siege warfare as he built new fortified cities and ensured storage of food supplies as evidenced by the many *lmlk* jars found. On the archaeology of these issues, see William G. Dever, *The Lives of Ordinary People in Ancient Israel: Where Archaeology and the Bible Intersect* (Grand Rapids, Mich.: Eerdmans, 2012), 351–53. On alternative dating for some of the *lmlk* jars, see Oded Lipschits, “Archaeological Facts, Historical Speculations and the Date of the *LMLK* Storage Jars: A Rejoinder to David Ussishkin,” *JHS* 12 (2012): 1–15.

man-power as possible. One possibility argued for by Cole is that Assyria systematically cut down fruit trees (a major nutritional and economic source) in order to pressure psychologically those within a city to submit. Wright notes an early instance where a Phoenician ruler recounts how an enemy, the same enemy that cut down its orchards, “robbed the grain of Byblos in an attempt to force its surrender.”⁵⁵ Is it possible that the Neo-Assyrians and others could have used a similar strategy? Halpern suggests that Assyrians destroyed crops in order to bait those behind the walls to meet them in the field for battle.⁵⁶ While the destruction of food sources may seem counter-intuitive for an empire that re-settles conquered areas, Assyrian kings regularly assigned deportees with the task of re-cultivating these depleted lands.⁵⁷ In any case, Sennacherib’s punitive mission into Judah likely involved the destruction of crops.

In summary, there are strong literary and historical reasons for understanding Isa 1:7 as a portrayal of destruction wrought by Assyrian campaigns in the southern Levant that includes the confiscation and destruction of Judah’s sources of food and drink. While this may allude to campaigns by Tiglath-pileser III in the 730s (cf. Isa 7–8) or by Sargon in the 710s, Sennacherib’s devastating campaign in 701 BCE is likely in view. While the text invites a reader to link these realities with the Assyrian era, these practices correspond with those of Babylon too,⁵⁸ enabling a reader to interpret Assyria as a literary type for future enemies.

Theologically, however, it would be a mistake to infer that the book of Isaiah blames foreigners for this desolation. God’s hand, according to the prophet, lay behind the Assyrian invasions as punishment of the people. Imperial practices are under YHWH’s sovereign guidance. Rhetorically, Isa 1:5–9 seeks to convince the reader to repent as they consider whether they are on the same road of rebellion that led to devastation before. These verses help a reader detect that God’s deliverance of Zion in 701 BCE does not signal the culmination of God’s judgment leading to restoration. Though the destruction of food sources (1:7) was meant to drive Judah back to the one who feeds it, Zion is still on the rebellious track that led to destruction before. The book of Isaiah opens, then, by calling to mind a God-ordained use of Assyria to destroy areas surrounding

55 Wright, “Warfare and Wanton Destruction,” 434, cf. 430.

56 Halpern, “Jerusalem,” 28.

57 Bustenay Oded, *Mass Deportations and Deportees in the Neo-Assyrian Empire* (Wiesbaden: Dr. Ludwig Reichert, 1978), 67–74.

58 Avraham Faust, *Judah in the Neo-Babylonian Period: The Archaeology of Desolation*, *Archaeology and Biblical Studies* 18 (Atlanta: Society of Biblical Literature, 2012), 65.

Zion, including food sources, as punishment for disobeying God. They have, however, forgotten who feeds them (1:3). Will they continue on the same path of rebellion that led to this destruction?

Isaiah 1:11–14

Having confronted a sinful nation that is lacking in faithfulness and food supply in 1:2–9, YHWH further specifies the nature of the indictment against the audience in 1:10–17.⁵⁹ In doing so, the topic of eating operates in several ways.

First, the use of *שבִּעַתִּי* in 1:11 presents God as “fed up.” When answering his own rhetorical question *לִמָּה־לִּי רַב־זִבְחֵיכֶם*, YHWH clarifies his perspective on their sacrifices by saying: *שִׁבַּעְתִּי*. The verb may convey the idea of satisfaction in general (Isa 53:11), but it usually conveys the sense of one’s appetite being satisfied in Isaiah (9:19; 44:16; 58:10; 66:11; cf. Deut 14:29). Taking the latter sense, Williamson brings out the nuance by translating the verb in Isa 1:11 as “I am fed up.”⁶⁰ By pairing the verb through chiasm with *לֹא הִפַּצְתִּי*, it is clear that YHWH is not merely full but has an unwilling disposition toward their offerings, making “fed up” an appropriate translation.⁶¹ In other uses of *שִׁבַּעַ*, it is not uncommon for this verb to convey a sequence of eating, being “satisfied,” and then becoming foolish or unresponsive (e.g., Deut 8:12–14; 31:20; Neh 9:25–26; Ps 78:29; Jer 5:7). For this reason, Agur requests a limited amount of food “lest I become full (*שִׁבַּעַ*) and deny and say: ‘Who is YHWH?’” (Prov 30:9). The books of Jeremiah (5:7) and Hosea (13:6) also use “being full” to convey a progression that results in turning away from YHWH. In Isa 1, with the people offering a great deal (*רַב*) of sacrifices that some could have interpreted as “feeding” God, the use of *שִׁבַּעַ* conveys the idea of God’s disinclination.⁶² This concept of unresponsiveness is not merely a lack of interest in food, but it communicates a relational disinterest: “what are *your* many sacrifices to *me*?” YHWH is fed up, uninterested in any sacrifices coming from them.

59 For a helpful overview of the literary cohesion in 1:10–17, see Shmuel Vargon, “The Historical Background and Significance of Isa 1,10–17,” in *Studies in Historical Geography and Biblical Historiography Presented to Zecharia Kallai*, ed. Zekharyah Kalai and Moshe Weinfeld, VTSup 81 (Leiden: Brill, 2000), 183–84.

60 Williamson, *Isaiah* 1–5, 74.

61 There are other instances where *הִפַּץ* is used in contexts evaluating “cultic acceptability” (1 Sam 15:22; Hos 6:6; Mal 1:10; Pss 40:7; 51:8, 18). *Ibid.*, 90.

62 For an ancient Near Eastern overview of feeding gods through sacrifice, see W. G. Lambert, “Donations of Food and Drink to the Gods in Ancient Mesopotamia,” in *Ritual and Sacrifice in the Ancient Near East: Proceedings of the International Conference Organized by the Katholieke Universiteit Leuven from the 17th to the 20th of April 1991*, ed. J. Quaegebeur, OLA (Leuven: Peeters, 1993), 191–201.

Second, as hinted at above, it is quite likely that many of these sacrifices with which YHWH is fed up had an eating component. Most agree that the term זבח specifically brings to mind a sacrifice that is accompanied by a meal.⁶³ This is evident in Lev 1–7, where the term זבח occurs with sacrifices that may be eaten, in particular with the שלמים (Lev 3:1; 7:11–36), and not with the עלה or מנחה which are burnt completely.⁶⁴ By using the phrase רב־זבחים (Isa 1:11a) in parallel with עלה (1:11b), the whole spectrum of sacrifices is called to mind, including sacrifices that involve eating a meal. The import of this will be pursued further below.

Third, the references to festivals also call to mind contexts where sacrifices were eaten (מועדים, עזרה, מקרא, שבת, חדש). While חדש is not a technical term in Pentateuchal calendars, it refers to a religious festival (new moon) outside of the Pentateuch (cf. 2 Kgs 4:23 with שבת; Hos 2:13; Ezra 3:5 Neh 10:34). The most detail regarding a חדש comes from 1 Sam 20, where partaking in a meal links with the holiday four times (20:5, 18, 24, 27).⁶⁵ Eating a meal goes hand-in-hand with celebrating חדש. On rare occasions, texts make it explicit that sacrifices involving eating are offered on the שבת (Ezek 45:17; 46:12), the מקרא (Lev 23:37), and the עזרה (Num 29:35–39).⁶⁶ Leviticus 23:38 and Num 29:39 suggest that שלמים in the form of נדבה and נדר would be offered on such days as well. Furthermore, the מועדים represent all festivals in general that certainly include eating (Lev 23:37–44; Num 28). It seems likely, then, that the terms

63 John E. Hartley, *Leviticus*, WBC 4 (Dallas: Word Books, 1992), 39; Jacob Milgrom, *Leviticus 1–16: A New Translation with Introduction and Commentary*, AB 3 (New York: Doubleday, 1991), 204; Roland de Vaux, *Studies in Old Testament Sacrifice* (Cardiff: University of Wales, 1964), 37; Wildberger, *Isaiah 1–12*, 41; Williamson, *Isaiah 1–5*, 89. On the archeological background to sacrificial meals, see Magnus Ottosson, “Sacrifice and Sacred Meals in Ancient Israel,” in *Gifts to the Gods: Proceedings of the Uppsala Symposium 1985*, ed. Tullia Linders and Gullög Nordquist (Uppsala: Uppsala, 1987), 133–36.

64 Baruch A. Levine, *Leviticus [= Va-Yikra]: The Traditional Hebrew Text with the New JPS Translation*, The JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 14. In Deut 12, the זבח takes on a non-cultic meaning where slaughtering of animals to eat their meat is sanctioned as a gift from God. See Peter Altmann, *Festive Meals in Ancient Israel: Deuteronomy's Identity in their Ancient Near Eastern Context*, BZAW 424 (Berlin: De Gruyter, 2011), 117–27. He argues that the opportunity to eat at a chosen place and throughout the land resembles an Assyrian king's practice of hosting guests for meals.

65 See Williamson, *Isaiah 1–5*, 93–94. He also considers 1 Sam 20.

66 For a more extensive discussion on Sabbath eating, see Niels-Erik A. Andreasen, *The Old Testament Sabbath: A Tradition-Historical Investigation*, SBLDS 7 (Missoula, Mont.: Society of Biblical Literature, 1972), 141–50.

used in Isa 1:11–14 for religious festivals and gatherings connote contexts of eating (מועדים, עזרה, מקרא, שבת, חדש).

With YHWH fed up (שבוע) with sacrificial meals, including those on festive occasions, what does this eating motif contribute to the rhetoric? Fundamental to sacrificial meals is the presumption that God's people were maintaining their fellowship with YHWH. Speaking about the symbolic function of sacrifice more generally, Klawans argues that offerings seek to “attract the divine presence but also . . . to maintain that presence among the community.”⁶⁷ If one can legitimately infer that the שלמים were part of the sacrifices confronted in Isa 1:11–14, Jenson's observation that such sacrifices symbolize God and humanity “shar[ing] in a meal and strengthen[ing] the bonds between them” is pertinent here.⁶⁸ The rejection of these sacrifices is indicating that fellowship is fractured. Relating to the Holy One is not to be presumed upon *ex opere operato*. Furthermore, with the poet describing YHWH's reaction to cultic ritual with relational terms like אינני שמע or אעלים עיני מכם (1:15) at the end of the accusation, the claim that YHWH is fed up (שבוע) at the beginning (1:11) fits into the prophetic goal of helping the people see that their relationship with God is off-base; YHWH is unresponsive to them and their largesse. Their presumption that fellowship with God is maintained and signified through sacrificial meals is incorrect. Their relationship with God is illusory. This fits into the pattern within Isa 1 to label the audience as קציני / עם עמרה (1:4), and עם כבוד עון, גוי חטא (1:10). Within this larger aim of shocking the audience into seeing their actual relational status before God, the topic of eating in Isa 1:11–14 enhances this by saying YHWH is fed up and the quantity of their sacrificial meals does not add up to fellowship with God. If these meals were meant to signify fellowship with YHWH, YHWH is excusing himself from the table. The Holy One cannot commune with them. In this way, the power of the “table” to signify relationship is powerfully evoked to convey that though the people ate meals in YHWH's name, YHWH is fed up; fellowship is broken.

Along with sacrificial meals connoting fellowship, it is also probable that such meals aimed at inducing YHWH to bring about restoration, religiously and materially.⁶⁹ When reading Isa 1:11–14 in light of Isa 1:2–9, the people were clearly in need of forgiveness (1:4) and restoration in the land (1:7). It seems likely that those engaging in these rituals aimed at reversing such plights

67 Jonathan Klawans, *Purity, Sacrifice, and the Temple: Symbolism and Supersessionism in the Study of Ancient Judaism* (New York: Oxford University Press, 2006), 68–72, esp. 70.

68 Philip Peter Jenson, *Graded Holiness: A Key to the Priestly Conception of the World*, JSOTSup 106 (Sheffield: JSOT, 1992), 161.

69 Milgrom, *Leviticus 1–16*, 440–42.

through sacrificial ritual. This is most apparent in 1:18–20, where a different means of obtaining forgiveness and restored food in the land is presented. Isaiah 1:11–14 announces that these sacrifices and rituals were doing nothing to reverse their religious or material status. An increase in sacrifice does not add up to rejuvenation in the land.

The question arises as to how a people whose food sources are destroyed (1:7) are able to have regular sacrificial meals (1:11–14) to remedy their situation. Some argue that 1:2–9 and 1:11–14 are not to be understood in chronological sequence. Isaiah 1:11–14 stems from a time of prosperity prior to 1:4–9. In this understanding, 1:10–17 provides justification for why the devastation in the background of 1:4–9 took place.⁷⁰ The chief criticism of this position is that there is evidence for extravagance and sacrifice during and following Jerusalem's invasion (22:12–14; 29:1–2, 13–14).⁷¹ Furthermore, "urban centers do not appear to endure the same lack" as the surrounding rural areas.⁷² This leads to an alternative interpretation that understands the activities depicted in Isa 1:11–14 as attempts to cure their guilty and stricken state.⁷³ Isaiah 1:11–14 makes it clear that an increase in religious ritual will not bring about forgiveness and renewal in the land.

In summary, with heaven and earth listening as agents of blessing and curse to God's case (1:2), YHWH's announcement that he is fed up (שָׂבַע) with the sacrificial meals that were meant to signify fellowship with God and procure God's blessing makes it clear that fellowship is broken and the state of food deprivation will not change (1:7). The reason is that Israel's moral life does not match its religious one.⁷⁴

70 Blenkinsopp, *Isaiah* 1–39, 184–85; Childs, *Isaiah*, 17; Sweeney, *Isaiah* 1–39, 65, 68, 80; Vargon, "Historical."

71 Williamson, *Isaiah* 1–5, 85.

72 M. Daniel Carroll R., "The Biblical Theology of the City and the Environment: Human Community in the Created Order," in *Keeping God's Earth: The Global Environment in Biblical Perspective*, ed. Noah J. Toly and Daniel I. Block (Downers Grove, Ill.: InterVarsity, 2010), 81. See Amos 4 and 6.

73 Oswalt, *Chapters* 1–39, 95; Williamson, *Isaiah* 1–5, 82–85. These rituals may reveal the audience's belief that they are in right relationship with God due to Sennacherib's retreat. R. E. Clements, *Isaiah and the Deliverance of Jerusalem: A Study of the Interpretation of Prophecy in the Old Testament*, JSOTSup 13 (Sheffield: University of Sheffield, 1980), 36.

74 For a study on how social justice should intertwine with religious festivals, see Timothy M. Willis, "'Eat and Rejoice before the Lord': The Optimism of Worship in the Deuteronomic Code," in *Worship and the Hebrew Bible: Essays in Honour of John T. Willis*, ed. M. Patrick Graham, Rick R. Marrs, and Steven L. McKenzie, JSOTSup 284 (Sheffield: Sheffield Academic, 1999), 276–94. For relevant passages, see Lev 23:22; 25; Deut 5:12–15;

Isaiah 1:18–20

Flowing from the announcement that religious ritual is not a remedy for their sinful status and desolate land and that they should amend their ways (1:16–17), Isa 1:18–20 invites the audience to reason with YHWH about the solution to their problems. These verses are a call to heed 1:10–17 in particular and 1:2–17 as a whole.⁷⁵ After discussing the nature of 1:18–20 as a unit, there will be three reasons offered as to why eating emerges at this rhetorical climax within the chapter.⁷⁶

The Logic of Isaiah 1:18–20

There are several challenges in understanding Isa 1:18–20. The functions of 1:18a and 20b are clear. Verse 18a invites the audience to settle the case with YHWH; v. 20b grounds the preceding reasoning (1:18b–20a) in the authoritative word of YHWH. The logic of 1:18b–20a, however, is more opaque and requires some attention.

The syntactical parallelism between these lines is apparent:

אם־יהיו חטאיכם כשנים כשלג ילבינו	18b
אם־יאדימו כתולע כצמר יהיו	18c
אם־תאבו ושמעתם טוב הארץ תאכלו	19
ואם־תמאנו ומריתם חרב תאכלו	20a

These sentences all begin with an אם + prefix verbal form in the initial clause (protasis) and conclude with a prefix verbal form in the final position of the apodosis.⁷⁷ Most scholars interpret 1:19–20a conditionally. Debate arises, however, regarding how to interpret 1:18b–c.⁷⁸ Two questions are pertinent for any explanation of 1:18b–c: (1) Does Isa 1:18b–c convey a conditional or

12:2–28; 14:22–27; 15:19–23; 16:1–8, 9–12, 13–15; 26:1–11; 27:1–8. See also Sandra L. Richter, “Environmental Law in Deuteronomy: One Lens on a Biblical Theology of Creation Care,” *BRR* 20 (2010): 355–76.

75 Isaiah 1:18–20 flows from 1:10–17 by continuing with the second person plural. Isaiah 1:18–20 also associates with 1:2–9 through shared vocabulary (חטא, שמע, אכל, ארץ, and כי יהוה דבר).

76 Williamson, *Isaiah* 1–5, 106.

77 Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Ind.: Eisenbrauns, 1989), 636; Paul Joüon, *A Grammar of Biblical Hebrew*, trans. T. Muraoka (Rome: Editrice Pontificio Istituto Biblio, 1991), 627.

78 For the most thorough overviews of this discussion, see Williamson, *Isaiah* 1–5, 106–11; John T. Willis, “On the Interpretation of Isaiah 1:18,” *JSOT* 25 (1983): 35–54.

unconditional offer of forgiveness? (2) How does Isa 1:18b–c relate to vv. 19–20a? Three positions are discussed below with regards to these questions.

Otto Kaiser, Hans Wildberger, and Joseph Blenkinsopp are among those who interpret 1:18b–c as hypothetical questions. Wildberger's translation exemplifies this interpretation: "If your sins are like crimson, can they (then) pass for white, like snow?"⁷⁹ They understand 1:18b–c to be hypothetical questions which vv. 19–20 answer. Forgiveness is possible according to vv. 19–20 through obedience.⁸⁰ While this interpretation is syntactically possible, the greatest challenge with interpreting 1:18b–c as hypothetical questions is that these sentences share similar syntax with 1:19–20, which are not questions.

Delitzsch interprets vv. 18–20 quite differently. Instead of interpreting v. 18b–c as hypothetical questions, he understands them as unconditional statements that Israel will be forgiven. He translates v. 18b thus: "if your sins come out like scarlet clothes, they shall become white like snow."⁸¹ In Delitzsch's understanding, Israel could never win an argument with God regarding their own righteousness (1:18a). For this reason, the offer of forgiveness by God in 1:18b–c is a gracious act of God's mercy and is unattainable by any human work.⁸² Upon receiving this forgiveness described in v. 18b–c as an act of God's grace, the behavior described in vv. 19–20 is understood as the "morally certain and necessary result" of this grace and not a condition of receiving forgiveness.⁸³ The major problem, however, with taking 1:18 as declarative with 1:19–20 as resulting behavior is that the entire chapter points to the need for action to be taken by the audience. An unconditional imposition of forgiveness goes against the grain of the chapter's logic.⁸⁴

The best option is to understand v. 18 as having a conditional element. Many infer a modal nuance in v. 18 that highlights the potential or contingency of the situation.⁸⁵ In this way, the verse can be translated something like "If your sins are like scarlet, they may/could become white like snow" (1:18b).⁸⁶ In Willis's words, "1:18b–c contains an offer of the possibility of divine forgiveness."⁸⁷

79 Wildberger, *Isaiah 1–12*, 53.

80 Ibid., 56–57; Blenkinsopp, *Isaiah 1–39*, 178, 185; Otto Kaiser, *Isaiah 1–12: A Commentary* (OTL; London: SCM, 1972), 36.

81 Delitzsch, *Isaiah*, 80.

82 Ibid., 81–82.

83 Ibid., 82–83.

84 For a summary and critique of this position, see Williamson, *Isaiah 1–5*, 113.

85 Waltke and O'Connor, *Hebrew Syntax*, 510.

86 Oswalt, *Chapters 1–39*, 101; Gary V. Smith, *Isaiah 1–39*, NAC 15 (Nashville: Broadman & Holman, 2007), 110; Williamson, *Isaiah 1–5*, 117.

87 Willis, "Isaiah 1:18," 45.

This verse then leads to 1:19–20, where it becomes clear that the experience of forgiveness and other blessings are contingent upon a willing obedience to YHWH's message. The necessity of an obedient response in order to receive forgiveness is strengthened by calling to mind the preceding imperatives in 1:16–17 which exhort the audience to repent.⁸⁸ In this understanding, vv. 18b–20 work together as conditional sentences that reason with the audience to invite them to repentance.⁸⁹

It is important to recognize, however, that vv. 19–20 have their own unique relationship. This is evident due to the shift from the third person verbs in v. 18b–c to the second person plural forms in vv. 19–20a. This exposes a transition from reasoning about their sin to calling on the audience for a response. Additionally, a contrastive ו in 1:20 and the shared verb אכל in each apodosis of 1:19 and 20 link these two verses together to present a climactic binary choice to the audience.

In summary, vv. 18–20 invite the audience to make a choice. Forgiveness (v. 18b–c) and blessing (v. 19) are possible for those who willingly respond. Destruction looms for those who refuse the prophetic word (1:20). These verses clearly link back to 1:10–17 as the second person plural continues into vv. 18–20. Furthermore, the terms הטא (1:18; cf. 1:4), שמע (1:19; cf. 1:2, 10, 15), ארץ (1:19; cf. 1:2, 7), and אכל (1:19–20; cf. 1:7) and the phrase כי יהוה דבר (1:20; cf. 1:2) resonate throughout the first chapter.⁹⁰ In this way, Isa 1:18–20 “is the rhetorical climax of the chapter as whole,”⁹¹ or at least up to this point in the chapter. In light of the need for forgiveness (1:4) and for restoration in the land (1:7), the remedy for these great needs arises in 1:18–20 in light of the failures in 1:10–15. Our interest below is particularly upon how eating fits into this section.

Reasons for Eating at Rhetorical Climax

With the flow of thought in 1:18–20 in view, it is appropriate to inquire as to why Isaiah would include eating in this rhetorical climax. Three reasons are offered.

88 Ibid.

89 Goldingay offers another option for interpreting Isa 1:18. For those who are guilty, it is an offer of forgiveness. For those who do not recognize their guilt, it creates anxiety regarding “whether God’s grace is ours.” See “If Your Sins Are Like Scarlet (Isaiah 1:18),” *ST* 35 (1981): 137–44, esp. 142.

90 For an overview of arguments for interpreting Isa 1:2–20 as a unit, see John T. Willis, “The First Pericope in the Book of Isaiah,” *VT* 34 (1983): 68–72.

91 Williamson, *Isaiah* 1–5, 106.

Eating and Retribution

The versatility of the verb **אכל** to convey both blessing and curse makes it apt for communicating a retributive message in a poetic fashion. The parallels between vv. 19–20 are easy to see:

אִם־תֵּאָבֹדוּ וְשָׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ
וְאִם־תִּמְאָנוּ וּמְרִיתֶם חֶרֶב תֹּאכְלוּ

The audience is faced with a choice: to eat or be eaten. The promise of eating in 1:19 is a common reward for obedience. Scholars debate, however, whether this promise calls to mind a covenantal backdrop. Some argue that 1:19 is not Deuteronomistic or covenantal because the use of **אָבָה** and **שָׁמַע** without negation and the phrase **טוֹב הָאָרֶץ** do not occur in the Pentateuch.⁹² For this reason, such scholars caution against limiting this generic promise to a covenantal backdrop. On the other hand, some find a covenantal sense in 1:19–20 due to a similarity in language with covenant traditions (Lev 26:5–11, 25, 33; Deut 6:11; 28:22, 31, 38) and the use of the pattern of life through obedience and judgment through disobedience (Deut 28:7–14; 30:9, 15).⁹³

In assessing the views above, it should be clear at the outset that the only certain position is that a retributive schema involving eating is being employed. Nonetheless, there are several reasons why one may read Isa 1:19–20 with a covenantal nuance. To begin, though **אָבָה** and **שָׁמַע** never occur without negation in the Pentateuch, they operate on several occasions with negation where a lack of obedience is understood as the cause of not receiving covenantal blessings in the realms of food and drink (Lev 26:20–26; cf. Ps 81:12–17).⁹⁴ Could it be possible that the lack of negation in Isa 1:19 aims at subverting the trajectory of

92 Williamson, *Isaiah* 1–5, 108–19. For a similar argument, see C. Brekelmans, “Deuteronomistic Influence in Isaiah 1–12,” in *Book of Isaiah—Le livre d’Isaïe*, ed. Jacques Vermeylen (Louvain: Leuven University Press, 1989), 172–74. Duhm also resists connecting Isa 1:19 with Deuteronomy because **טוֹב הָאָרֶץ** differs from **טוֹבָה אֶרֶץ**. *Das Buch Jesaja*, 5th ed., HKAT 3 (Göttingen: Vandenhoeck & Ruprecht, 1968), 32.

93 Otto Kaiser, *Das Buch des Propheten Jesaja*, 5th ed., ATD 17 (Göttingen: Vandenhoeck & Ruprecht, 1981), 50; Ulrich Berges, *Das Buch Jesaja: Komposition und Endgestalt*, Herders biblische Studien 16 (Freiburg: Herder, 1998), 67–68; Sweeney, *Isaiah* 1–39, 83; Wildberger, *Isaiah* 1–12, 57.

94 See Erich Zenger and Frank-Lothar Hossfeld, *Psalms 2: A Commentary on Psalms 51–100*, trans. Linda M. Maloney, Hermeneia (Minneapolis: Fortress, 2005), 319–27; Wildberger, *Isaiah* 1–12, 57; Jacob Milgrom, *Leviticus: A Book of Ritual and Ethics*, CC (Minneapolis: Fortress, 2004), 318.

failure in covenant traditions?⁹⁵ Additionally, the use of **טוב הארץ** in Ezra 9:12, though not in the Pentateuch, is clearly set within a covenantal understanding. It is possible that Isa 1:19 has a similar covenantal nexus in mind (cf. Neh 9:25, 35–36).⁹⁶ Deuteronomy's use of **ארץ טובה** and **הארץ הטובה**, while grammatically different from **טוב הארץ**, is worthy of some weight (Deut 1:35; 3:25; 4:21, 22; 8:7–10; 9:6; 11:17; cf. Josh 23:16; 1 Chr 28:8).⁹⁷ Though **טוב הארץ** (Isa 1:19) differs from **ארץ טובה** or **הארץ הטובה**, the sharing of roots contributes to the plausibility that Isaiah's construct phrase calls to mind traditions associated with the nominal phrase.⁹⁸ Since poets are able to allude creatively to traditions while defying conventional norm, linguistic associations with **אבה** and **שמע** and expressions with the roots **טוב** and **ארץ** in covenantal traditions grants support to the view that Isa 1:19 may call to mind covenant traditions, albeit with poetic creativity.

Isaiah 1:19 also connects conceptually with a number of covenantal traditions, even if the language differs. It is not uncommon for Deuteronomy to describe eating the bounty of the land as the pinnacle of experiencing God's blessing (8:7–10; 11:8–12) for the obedient (Deut 6:10–15; 11:13–17; cf. 12:8–12).⁹⁹ Leviticus 26:4–10 is similar, as eating frames the material promises of blessing for obedience amidst peace (26:4–5, 10; cf. Deut 28:3, 11, 30, 33).¹⁰⁰ With Deuteronomy and Leviticus, Isaiah shares this overlap of peace from enemies, obedience, and abundant food (1:7, 19; 2:4; 62:8–9; 65:21–22a). Thus, it is

95 Isaiah uses the verb **אבה** five times (1:19; 28:12; 30:9, 15; 42:24). In four of these instances, it occurs with **שמע** either through parallelism (1:19; 42:24) or as part of a verb + infinitive construct clause (28:12; 30:9).

96 Joseph Blenkinsopp, *Ezra–Nehemiah: A Commentary*, OTL (London: SCM, 1989), 184–85; Jacob M. Myers, *Ezra. Nehemiah*, AB 14 (Garden City, N.Y.: Doubleday, 1965), 78–79; H. G. M. Williamson, *Ezra, Nehemiah*, WBC 16 (Waco, Tex.: Word Books, 1985), 137.

97 **טוב** also appears in construct form in Gen 45:18, 2 Kgs 8:9, and Ps 27:1.

98 On conceptual association, see E. J. van Wolde, *Reframing Biblical Studies: When Language and Text Meet Culture, Cognition, and Context* (Winona Lake, Ind.: Eisenbrauns, 2009), 201–205.

99 Deuteronomy, of course, has a major emphasis on blessing in the land. See, for example, Norman C. Habel, *The Land Is Mine: Six Biblical Land Ideologies*, Overtures to Biblical Theology (Minneapolis: Fortress, 1995), 36–53; J. Gary Millar, *Now Choose Life: Theology and Ethics in Deuteronomy*, NSBT 6 (Leicester: Apollos, 1998), 55–62; Patrick D. Miller, “The Gift of God: The Deuteronomic Theology of the Land,” *Int* 43 (1969): 451–65; Richter, “Environmental Law,” 57–61.

100 The logic of Lev 26:3–10 is that if obedient (26:3), the people will enjoy the food of the land (26:4–5). This can take place only if enemies and wild beasts are kept at bay (26:6–8). God will make their offspring fruitful (26:9), and the offspring will be able to survive because God will provide them with plenty of food (26:10). Milgrom, *Leviticus*, 318.

possible that a canonical reader would interpret the promise of eating in the land in Isa 1:19 as part of covenantal tradition.

Along with 1:19 being an apt way of conveying a retributive hope through eating, the use of *אכל* in Isa 1:20 to convey punishment relates well in this retributive schema. Just as 1:19 is unique within the Old Testament, so 1:20 is a unique poetic expression. The use of the qal passive of *אכל* occurs nowhere else in scripture with *חרב*. The passive form of *אכל* occurs usually with *אש* (Exod 2:3; Neh 2:3, 13; Ezek 23:25; Nah 1:10). *אכל* does occur with *חרב*, however, in the qal active throughout Scripture (Deut 32:42; 2 Sam 2:26; 18:8; Isa 31:8; Jer 2:30; 12:12; 46:10, 14; Nah 2:14; 3:15). This is also the only instance where *מאן* and *מרה* occur together. On its own, the term *מרה* regularly relates with rebellion in association with covenantal traditions.¹⁰¹ While the term *מאן* does not associate with rebellion against covenantal demands in the Pentateuch, this notion does arise with *מאן* in Jer 11:10, Zech 7:11, and Ps 78:10 as they depict the first generation of the Sinai covenant as refusing God (cf. Jer 3:3; 5:3; 9:6; 13:10; 15:18; Hos 11:5). As with 1:19, Isa 1:20 goes beyond convention in this terse poetic statement. While at a very minimum 1:20 is crafted to convey a retributive message through strategic correspondence with 1:19 through the versatility of *אכל*, these verses may do so by creatively calling to mind a covenantal schema. Thus, as the rhetorical invitation for the audience to respond, the poet may have drawn upon *אכל* because of its ability to reiterate concisely the benefits of obedience and the devastation of recalcitrance.¹⁰²

Eating, Sovereignty, and Reversing Isaiah 1:7

The prospect of eating in Isa 1:19–20 must also be understood within a larger theo-political dynamic. As Louis Stulman and Hyun Chul Paul Kim helpfully point out, prophetic literature is essentially survival literature birthed in the horrors of war during the Assyrian, Babylonian, and Persian eras to provide hopeful ways forward.¹⁰³ The rhetoric of eating in Isa 1:7 and 19–20 fits squarely into this dynamic. In Isa 1:7, the prophet argues that YHWH is sovereign over Assyria's imperial tactics, employing them as a means of punishing his people

101 Cf. Num 20:10, 24; 27:14; Deut 1:26, 43; 9:7, 23–24; 21:18, 20; 31:27; Josh 1:18; 1 Sam 12:14–15; 1 Kgs 13:21, 26; 2 Kgs 14:26; Neh 9:26; Pss 78:8, 17, 40, 56; 106:7, 33, 43; 107:11; Isa 1:20; Jer 4:17; 5:23; Lam 1:18, 20; 3:42; Ezek 5:6; 20:8, 13, 21; Hos 14:1.

102 Smith, *Isaiah* 1–39, 111; Williamson, *Isaiah* 1–5, 119; John F. Hobbins, “The Rhetoric of Isaiah 1:2–20: An Exploration” (paper, Midwest Region of the Society of Biblical Literature, 2007), 10.

103 Louis Stulman and Hyun Chul Paul Kim, *You Are My People: An Introduction to Prophetic Literature* (Nashville: Abingdon, 2010).

for disobedience. By specifying that eating by foreigners (אכל) is a component of YHWH's judgment in 1:7, the use of אכל in 1:19 signals a reversal of the situation in 1:7.¹⁰⁴ The promise of eating in 1:19 extends the retributive logic in 1:7 by clarifying that obedience would result in the obedient eating, though foreigners eat their land due to disobedience.

The promise of eating in 1:19 contributes to a message about YHWH's sovereignty in several ways. First, it clarifies that just as YHWH is sovereign over Assyria's depletion of food in the land (1:7), so YHWH is powerful enough to overcome imperial threats that may impede upon rejuvenation in the land. The use of ארץ in 1:2 and 1:19 may suggest that YHWH will use the heavens to bring about land renewal.

Second, as will be explored further in Isa 36–37, the promise of eating in a land is a common component in imperial rhetoric. Assyrian ideology places the Assyrian king as sovereign over land and food sources.¹⁰⁵ This assumption that the king owns the land is evident in the many instances where Assyrian officials petition the king for arbitration regarding proper appropriation of land amidst conflict, especially with other rulers.¹⁰⁶ The king often took the initiative in recultivating destroyed lands—something kings in other empires did as well.¹⁰⁷ This is evident in the Old Testament, for instance, when David gives Saul's property to Mephibosheth that the land may produce food for Mephibosheth (2 Sam 9:9–13). The prophet Samuel warned that Israel's king would reallocate the best fields and vineyards (1 Sam 8:14–15). The story of King Ahab confiscating Naboth's vineyard is a telling glimpse of the mentality of

104 Williamson, *Isaiah* 1–5, 118–19; John F. Hobbins, “The Prophetic Poetry of Isaiah 1:2–20: A Programmatic Essay” (paper, Midwest Region of the Society of Biblical Literature, 2006), 16.

105 J. N. Postgate, “The Ownership and Exploitation of Land in Assyria in the 1st Millennium BC,” in *Reflets des deux fleuves*, ed. M. Lebeau and P. Talon (Louvain: Peeters, 1989), 149. This ideology is possibly evident in an economic text where Esarhaddon is evoked as “King of lands.” David. B. Weisberg, “A Sale of Property from the Time of Esarhaddon, ‘King of Lands,’” in *The Tablet and the Scroll: Near Eastern Studies in Honor of William W. Hallo*, ed. Mark E. Cohen, Daniel C. Snell, and David B. Weisberg (Bethesda: CDL, 1993), 297–99.

106 For a helpful overview of relevant texts, see Gershon Galil, “Appropriation of Land by Officials in the Neo-Assyrian Period,” in *Homeland and Exile: Biblical and Ancient Near Eastern Studies in Honour of Buxenay Oded*, ed. Gershon Galil, Mark Geller, and Alan Millard, VTSup 130 (Leiden: Brill, 2009), 95–115.

107 On the Persian king's role in land cultivation within the context of ancient Near Eastern history, see Pierre Briant, *From Cyrus to Alexander: A History of the Persian Empire*, trans. Peter T. Daniels (Winona Lake, Ind.: Eisenbrauns, 2002), 232–40.

state ownership (1 Kgs 21). In this way, when read in light of the theo-political rhetoric in Isa 1:7 and practices of royal land ownership, it is possible that YHWH's promise of eating in Isa 1:19 contributes to the chapter's assertion of YHWH's sovereign supremacy. Warnings of lack and promises of eating in the imagination of the prophet contribute to the case of asserting YHWH as unrivaled king to motivate repentance.

Along with Isa 1:19 calling to mind God's sovereignty in the shadow of empire, the prospect of being consumed by the sword fits within this realm as well. Throughout Isaiah, the sword is a means God uses to punish his people. In a number of instances, this sword is the sword of the nations. In Isa 3:25, judgment is coming against the daughters of Zion through the sword killing their husbands, presumably through Assyria and then Babylon (cf. 51:19). Babylon's judgment will come through the sword of the Medes (13:15; 14:19). Not only is the sword portrayed as that of other nations, the metaphor of God's using his own sword (not divorced, though, from using other nations) surfaces throughout the book. Isaiah 31:8 coordinates the sword (חרב) with devouring (אכל), as in 1:20, to announce that Assyria will be consumed by a divine sword. YHWH's sword again arises in Isa 34:5–6, where Edom, which is a type for God's enemies in general, is slaughtered as if they were sacrifices. The entire book concludes with YHWH brandishing the sword in judgment against all apostates (66:16; cf. 65:12). This resonates with Isa 27:1, which proclaims that YHWH will use his sword to slay Leviathan, conquering all forces that are in rebellion against him. Thus, Isaiah's use of the sword is set within a theo-political drama where YHWH draws the sword of other empires and his own sword to judge his rebellious people. His sovereignty and justice is such, however, that the empires YHWH previously used to exact his judgment through the sword will meet the sword in punishment as well (13:15; 14:19; 31:8). This is the fate of all rebels and cosmic foes. In these ways, the prospect of eating if obedient or of being eaten by the sword if rebellious is set within theo-political rhetoric that is asserting YHWH's sovereignty.

Eating and Full-Scale Restoration

A third reason why eating may arise at the rhetorical climax of this chapter is due to its ability to convey a full-scale vision of God's ideal future, complementing the anticipation of religious renewal through forgiveness (1:18). Eivind Jacobsen's recognition that food can connote physical, economic, and cultural realities is helpful in this regard.¹⁰⁸ While hunger was indeed a reality

108 Eivind Jacobsen, "The Rhetoric of Food: Food as Nature, Commodity and Culture," in *The Politics of Food*, ed. Marianne E. Lien and Brigitte Nerlich (Oxford: Berg, 2004), 59–78.

that many faced in the wake of occupation and devastation (e.g., 8:21; 9:19), the promise of eating signifies more than physical nourishment. Abundant eating relates closely with cultural, social, and economic realities. In terms of culture and society, food production, distribution, preparation, and commensality were integral components that wed families, towns, cities, and the various social classes together.¹⁰⁹ Devastation of food sources by foreign armies, demands for tribute, and oppressive social leaders stifled both the cultural identity of the people and social harmony.¹¹⁰ The prospect of eating for all who obey—not simply for the powerful—signals an era in which cultural identity may be re-established and when social dynamics will be as they should be. By implication, economic flourishing would again be possible. Though vineyards and fields were previously confiscated by the elite (Isa 3:14; 5:8; Mic 2:2; cf. 1 Kgs 21; Neh 5:3–5) for economic exploitation, the prospect of eating from the land for the obedient would entail the opportunity to revitalize an economy based upon the fruit of the ground.¹¹¹ Local trade, according to King and Stager,

-
- 109 For an interesting anthropological analysis of the way breadmaking works in Lebanese practices, see Aïda Kanafani-Zahar, “‘Whoever Eats You is No Longer Hungry, Whoever Sees You Becomes Humble’: Bread and Identity in Lebanon,” *Food and Foodways* 7 (1997): 45–71. For reflections on how the vine organizes social and familiar interaction, see Carey Walsh, *The Fruit of the Vine: Viticulture in Ancient Israel*, HSM 60 (Winona Lake, Ind.: Eisenbrauns, 2000).
- 110 The topic of tribute is a regular issue in Assyrian and biblical texts. For a focused study on tribute during the reign of Shalmaneser III, see Shigeo Yamada, *The Construction of the Assyrian Empire: A Historical Study of the Inscriptions of Shalmaneser III (859–824 BC) Relating to His Campaigns to the West*, Culture and History of the Ancient Near East (Leiden: Brill, 2000), 236–58. For a broader treatment of the topic with accompanying images of reliefs, see Jürgen Bär, *Der assyrische Tribut und seine Darstellung: Eine Untersuchung zur imperialen Ideologie im neuassyrischen Reich*, AOAT 243 (Neukirchen-Vluyn: Neukirchener Verlag, 1996).
- 111 For a brief overview of political hindrances to the economy in the eighth-century, see Marvin L. Chaney, “Bitter Bounty: The Dynamics of Political Economy Critiqued by the Eighth-Century Prophets,” in *Reformed Faith and Economics*, ed. Robert L. Stivers (Lanham, Md.: University Press of America, 1989), 15–30. Gale Yee identifies several dynamics at work behind agricultural exploitation in Israel. First, tensions between the familial model and tributary model of agriculture were apparent in the eighth century. Taxation by the elite, who were closely tied to royal and priestly powers, placed a heavy burden upon the land-workers to fuel the economy with oil, wine, and grain (1 Kgs 5:11; 2 Chron 2:10, 15; Ezek 27:17). Second, Yee notes how the external pressure for Israel to pay tribute to Assyria placed even greater pressure upon the peasants. These dynamics had severe impacts on the lives of those working the land. “‘She Is Not My Wife and I Am Not Her Husband’:

involved “barley, wheat, olives, olive oil, grapes, wine, lentils, dried peas, pomegranates, beans, raisins, dried figs, dates, and almonds,” along with dairy products. Exports were primarily “cereals, olive oil, and wine.”¹¹² The prospect of eating the good of the land, then, likely entailed the opportunity for the renewal of the economy. Finally, one may add to Jacobsen’s categories that eating is a symbol of Israel’s spiritual status before God. It was through the ground that the health of Israel’s relationship with God could be measured, as discussed above. Thus, the ability of eating to communicate a wide range of dynamics—religious, physical, social, cultural, economic—makes it an apt concept to convey a promise of full-scale restoration in a terse statement: you shall eat the good of the land.

Conclusion on Eating in Isaiah 1:18–20

To summarize, there are at least three possible reasons why the motif of eating is suitable for bringing the argument of Isa 1:2–20 to a climax.

1. The versatility of the verb *אכל* to convey both blessing and destruction lends itself to the poet’s task of tersely calling for a choice: to eat or be eaten (1:19–20). This conveys a retributive message with possible allusions to covenantal traditions.
2. The use of eating in Isa 1:19–20 asserts YHWH’s sovereignty in the midst of other empires as it reverses 1:7 and presents YHWH as giving fruitful land to the obedient, a royal practice.
3. The ability of eating to call to mind physical, cultural, social, economic, and spiritual status enables its use in Isa 1:19 to call to mind full-scale restoration. These verses point to the remedy for the community’s status as sinful and their experience of food loss in 1:2–9 that the sacrificial meals are unable to cure.

A Materialist Analysis of Hosea 1–2,” *BI* 9 (2001): 347–50. In her reading of Hos 2, Alice A. Keefe argues that an economic-political move from subsistence farming to a market economy lay behind the prostitute metaphor. As she puts it, “The desire of the woman of fornications for the grain, wine, oil, linen, flax, and other commodities reflects critically upon the desire of Israel’s powerful elites for the profits and pleasures that this trade produced.” “Family Metaphors and Social Conflict in Hosea,” in *Writing and Reading War: Rhetoric, Gender, and Ethics in Biblical and Modern Contexts* (Atlanta: Society of Biblical Literature, 2008), 122.

112 Philip J. King and Lawrence E. Stager, *Life in Biblical Israel* (Louisville, Ky.: Westminster John Knox, 2001), 194.

Thus, Isa 1:18–20 thrusts the audience into a corner, forcing them to make a choice: to eat or be eaten (1:19–20). The havoc wrought upon the land by other empires is not due to YHWH's weakness; YHWH was sovereign over this devastation, and, as a king, he will renew the land for the obedient, signifying an all-encompassing physical, social, economic, and spiritual transformation. These factors all contribute to the rhetorical aim of these verses: to call for obedience.

Isaiah 1:22

Isaiah 1:22 can be dealt with more briefly. In Isa 1:21–26, the prophet develops the call for social justice by portraying God's faithful city Zion as a whore that is destined for both judgment and restoration. In Isa 1:22, the prophet uses imagery to depict Zion's status. The first part of the line (בספך היה לסיגים) is non-literal, as the regression of silver back to an earlier state of impurity is impossible.¹¹³ It conveys a powerful depiction of the shocking change from value to worthlessness.¹¹⁴ The second clause (סבאך מהול במים) clearly relates to the first through elision and syntax. The depiction of a luxurious drink weakened with water continues the idea of regression and change that the first clause conveys.¹¹⁵ There is a possible development in thought, however, in this second clause.¹¹⁶ While Isa 1:22a is non-literal, the message conveyed by the imagery in 1:22b may link with the audience's experience. With Isa 1:7 previously alluding to the devastation of food sources by enemies due to sin, Isa 1:22 may call to mind the weakening of wine necessitated by the destruction of vineyards through Assyria's incursions. The watered down סבאך, then, may be both a reality caused by disobedience and an illustration of Judah's plight.

Isaiah 1:29

After providing a summary statement regarding the future of the obedient and disobedient (1:27–28), the prophet provides further qualifications regarding who will not be a part of the new Zion (1:29–31). While there is nothing explicit in 1:29 that indicates eating, it is possible that 1:29 calls to mind pagan cultic meals. With Isa 1:29, Isa 65:3–4 and 66:17 share the term גנה ("garden"). Isaiah

113 On the process of refining silver, see Williamson, *Isaiah* 1–5, 137–38.

114 It is possible to interpret all of Isa 1:22 as referring to the wealthy in society due to 1:23 where rulers are in a cohort of bribery with the rich. As such, the tainted silver metaphorically reflects the bribery of rulers and the expensive drink conveys a tarnishing of luxury. See Oswalt, *Chapters 1–39*, 105–106; Smith, *Isaiah* 1–39, 113.

115 See Williamson, *Isaiah* 1–5, 121, for uncertainty regarding the type of drink envisaged.

116 See Alter, *The Art of Biblical Poetry*, 10, 37–42.

57:5 also uses the term *אֵיל* (“oak”). These were cultic contexts where sacrifices (57:5–7) and eating (65:4; 66:17) took place.¹¹⁷ If Isa 1:29 calls to mind cultic activities involving meals, an interesting association surfaces between Isa 1:11–14 and 1:29. Those feasting before YHWH who have no regard for social justice (1:10–17) will meet the same fate as those (1:20) feasting before idols (1:29).¹¹⁸

Summary

The ability of food to serve as a window into social reality is well noted by theorists.¹¹⁹ In Isa 1, the topic of eating addresses an orbit of realities—religious, political, economic, and social—as “eating shapes [the] poetic composition [of Isa 1].”¹²⁰ The chapter opens with YHWH summoning heaven and earth (1:2), his agents in bringing blessing and curse in the realm of food, to hear his case against his people who do not understand where their food comes from (1:3). The prophet then chastises the sinful, stubborn audience for not changing, even after God uses Assyria to destroy their food supply as punishment for disobedience (1:7). Will they continue on the same road of rebellion that led to destruction before? Though YHWH left a remnant, these rulers of Sodom and Gomorrah continue celebrating their religious feasts with him, thinking such will ensure God’s presence and will promote agricultural renewal in the land (1:10–17). The prophet rains on their parade as YHWH announces he is fed up (1:11); the relationship is broken. In fact, their fate will be the same as those who engage in pagan feasting (1:29–31). The only hope of renewing their relationship with God and their food sources, signifying physical, social, economic, and religious well-being, is through obedience to YHWH’s moral and social expectations (1:18–19); otherwise, consumption by the sword will be their destiny. Eating, then, is an integral component in the aim of Isa 1 to motivate repentance in light of Zion’s restoration. It contributes to the chapter’s coherence, especially in 1:2–20.

117 Wildberger, *Isaiah 1–12*, 76–77; Williamson, *Isaiah 1–5*, 159.

118 Scholars have been vexed as to the purpose of Isa 1:29–31 within Isa 1. A consideration of the association between 1:29 and 1:11–14 regarding eating may contribute to an explanation.

119 Roland Barthes, “Toward a Psychology of Contemporary Food Consumption,” in *Food and Culture: A Reader*, ed. Carole Counihan and Penny Van Esterik, 2nd ed. (New York/London: Routledge, 2008), 32; see also, in the same volume, Claude Lévi-Strauss, “The Culinary Triangle,” 40–47 (43).

120 Melugin, “Poetic Imagination,” 9.

Eating in Isaiah 1 as an Introduction?

The analysis above makes it apparent that eating plays an important role in the call for repentance in Isa 1. It must now be asked whether or not eating contributes in any way to the role of Isa 1 as an introduction to the book. While this issue will be assessed throughout this monograph, several initial reflections are in order.

There is widespread agreement among scholars that Isa 1 introduces the book. Scholars describe Isa 1 with phrases like “an overture that rehearses major themes of the book,”¹²¹ “einen zusammenfassenden Überblick über die Verkündigung Jesajas,”¹²² “Isaiasbuch in Miniature,”¹²³ “an introduction to the book,”¹²⁴ and “a prologue to the entire book.”¹²⁵ While many focus on affinities between Isa 1 and 65–66,¹²⁶ it also importantly introduces Isa 1–39. Fohrer argues that the strategic compilation of texts in Isa 1 (1:2–3, 4–9, 10–17, 18–20, 21–26) correspond with many traditions found in Isa 1–39,¹²⁷ introducing the overarching ideas of “Gericht” and “die Möglichkeit der Rettung” that dominate the first half of the book.¹²⁸ Other scholars build on this by further focusing on how Isa 1 introduces Zion’s destiny within this schema of judgment and salvation.¹²⁹ If one includes 2:1–5 as part of this introduction, the question of

121 Seitz, *Isaiah* 1–39, 8.

122 Georg Fohrer, “Jesaja 1 als Zusammenfassung der Verkündigung Jesajas,” *ZAW* 74 (1962): 253.

123 Joachim Becker, *Isaias, der Prophet und sein Buch*, SBS 30 (Stuttgart: Verlag Katholisches Bibelwerk, 1968), 45.

124 Williamson, *Isaiah* 1–5, 3. See also Childs, *Isaiah*, 9; Smith, *Isaiah* 1–39, 95; John E. Goldingay, *Isaiah*, NIBC 13 (Carlisle: Paternoster, 2001), 33.

125 Sweeney, *Isaiah* 1–39, 44.

126 See Chapter 6 for consideration of Isa 1 and 65–66.

127 “Jesaja 1,” 254–67.

128 *Ibid.*, 267.

129 William J. Dumbrell, “The Purpose of the Book of Isaiah,” *TynBul* 36 (1985): 111–28; Barry G. Webb, “Zion in Transformation: A Literary Approach to Isaiah,” in *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*, ed. David J. A. Clines, Stephen E. Fowl, and Stanley E. Porter, JSOTSup 87 (Sheffield: JSOT, 1990), 65–84. Sweeney, *Isaiah* 1–39, 44. With Webb, Becker also pays particular attention to the topic of remnant introduced in Isa 1 that recurs throughout Isa 1–39 and 40–66. *Isaias*, 46. See also Alex Luc, who sees the alternation of judgment and hope in this chapter as setting up a schema for the rest of the book. “Isaiah 1 as Structural Introduction,” *ZAW* 101 (1989): 115. There are those who argue that Isa 1 introduces Isa 1–33 as the first half of the book. Sweeney, *Isaiah* 1–39, 430. See also Craig Evans, who takes up Brownlee’s argument that Isa 1–5 corresponds with Isa 34–35 as introductions to their

Zion's significance for the nations becomes prominent in the book's structure.¹³⁰ Se-Hoon Jang makes an important case that Isa 1 opens the book with a focus on obeying God's word (1:10), which resonates with the book's conclusion.¹³¹

Antti Laato is an exception to those who view Isa 1 as an introduction to the book. Instead of an introduction to the major themes in the book, Laato argues that Isa 1 is more of a guide for "*how the Book of Isaiah should be read*."¹³² Since Isa 1 is set historically after the devastation of Judah by Assyria and the miraculous deliverance of Jerusalem in 701 BCE depicted in Isa 36–37, Isa 1 presents a message that further destruction awaits Judah and Zion after the miraculous deliverance in 701 BCE, likely through the Babylonian invasions culminating in 587 BCE. This, then, influences a later audience to understand the oracles set within the Assyrian context in Isa 2–35 as "types" for future eras under imperial power.¹³³ In this way, Isa 1 invites the rest of Isa 1–39 (and 40–66) to be understood as typologically applying to eras beyond the Assyrian era.

In my estimation, Isa 1 can serve both as an introduction to major ideas in the book and as a hermeneutical guide for reading what follows. As one considers the prominent concepts—Zion's destiny, judgment and salvation, and obedience—that scholars claim Isa 1 uses to introduce the book, eating plays a supporting role in conveying these points. As scholars note, Isa 1 opens the book with the motif of judgment and salvation as a motivator for obedience in light of Zion's destiny. Eating contributes to this schema as it is integral to the chapter's retributive and imperial texture.

Retribution is a helpful way of conceptualizing how food and drink contribute to the message of judgment and salvation in Isa 1 to evoke obedience. This manifests itself in several ways. First, retribution is evident as lack of food is a consequence for sinning (1:7) and food provision is a reward for obedience (1:19). In both cases, warning of further judgment in the realm of food

respective sections of both parts of the book (Isa 1–33, 34–66). Craig A. Evans, "On the Unity and Parallel Structure of Isaiah," *VT* 38 (1988): 134–35. We prefer taking Isa 1–39 as a unit due to the historical schema it establishes within the book by dividing between chs. 39 and 40 and connections between chs. 1 and 36–39.

130 Berges, *Das Buch Jesaja*, 57, 73–76.

131 Se-Hoon Jang, "Hearing the Word of God in Isaiah 1 and 65–66: A Synchronic Approach," in *The One Who Reads May Run: Essays in Honour of Edgar W. Conrad*, ed. Roland Boer, Michael Carden, and Julie Kelso, *LHBOTS* 553 (New York: T&T Clark International, 2012), 48–58.

132 Antti Laato, "*About Zion I Will Not Be Silent*": *The Book of Isaiah as an Ideological Unity*, ConBOT 44 (Stockholm: Almqvist & Wiksell International, 1998), 78–79. Italics original.

133 Ibid., 78–85. Becker suggests something similar as he considers how the final stage of redaction for Isa 1 casts it as a word to those in the exilic and post-exilic eras. *Isaias*, 46.

and the promise of food provision aims to motivate a response to God's call for justice. Second, improper approaches to eating is a reason for YHWH's just judgment—the people do not know who supplies their food (1:3); they presume that sacrificial meals are appeasing God (1:11–14); they engage in pagan eating rituals (1:29–31). Third, the prophet employs a metaphor from the realm of eating—“you will be consumed by the sword”—to envisage God's retributive punishment. In these ways, eating functions retributively in this chapter as it operates within the call for repentance in light of coming judgment and salvation.

Along with and related to a retributive use of eating to endorse the call for repentance in light of Zion's destiny in Isa 1, eating also contributes to a line of imperial rhetoric that motivates repentance. As argued above, YHWH's status as the sovereign one undergirds Isa 1. This is most apparent in Isa 1:7, where the prophet offers a theological perspective on the imperial confiscation of food sources. Far from being threatened by Assyria, YHWH uses their imperial practices of food destruction to punish his own rebellious people.¹³⁴ This presents YHWH as king—not Assyria. With an imperial texture in mind when interpreting lack of food, it is likely that the promise of food provision in the land for the obedient in 1:19 has imperial overtones as well. As argued above, in Assyrian tactics, promises of food and drink aim to motivate submission to the king.¹³⁵ It is possible, then, that YHWH's promise of eating in Isa 1:19 contributes to the chapter's assertion of YHWH's sovereign supremacy. Warnings of lack and promises of eating in the prophetic imagination contribute to the case of asserting YHWH as unrivaled king to motivate repentance.¹³⁶

The argument here is not that eating is its own independent theme in Isa 1; instead, it supports the major ideas in Isa 1, conveying a message of retribution and endorsing YHWH's sovereignty as a means of motivating repentance from a people under the shadow of empire. At this point, it is not possible to verify whether eating in Isa 1 is of any importance for the rest of the book; the rest of

134 Further linguistic support that YHWH's kingship informs the interpretation of land desolation in Isa 1:7 comes from the use of שֹׁמֵמָה in 1:7 and 6:11, where YHWH is called “king” (6:5).

135 See the section ‘Eating, Sovereignty, and Reversing Isaiah 1:7’ in the discussion of Isa 1:18–20 above.

136 One might also note that in Isa 1:3, YHWH is equated with an “owner” (קִנְיָה) or “lord” (בֶּעַל) whose people do not realize that he is the one who provides them with food. Also, in Isa 1:11–14, YHWH wants nothing to do with their food offerings (“he is fed up!”) if they do not show allegiance to him in carrying out justice within society. In this way, YHWH is like a just king who will not be appeased by gifts of food and fellowship meals when the citizens violate his other statutes.

this study will need to assess this in light of the book's major sections and other structurally framing chapters. Two initial observations, however, will offer a path forward for the time being. First, with the topic of eating being crucial to the rhetoric of Isa 1 (esp. 1:19–20), and since it contributes to the chapter's coherence, our interest should at least be piqued concerning whether eating is of any importance in the rest of the book. As will be evident below, the recurring uses of food and drink in Isa 2–35 make its usage in Isa 1 apt as part of the book's introduction. Second, its function to convey a message of retribution and to endorse YHWH's sovereignty as a means of motivating repentance in light of Zion's destiny in Isa 1 opens an angle for exploring the topic conceptually throughout Isa 1–39 as an "imperial-retributive" use of eating.

An Imperial-Retributive Schema: Eating in Isaiah 2–35 in Light of Isaiah 1 as an Introduction

Eating is an integral part of the message of Isa 1 and contributes to the chapter's coherence. Furthermore, it supports topics such as judgment and restoration, YHWH's kingship, and the call to repentance in light of Zion's destiny that many scholars argue make Isa 1 an ideal introduction to the entire book. Is the role of eating in Isa 1 of any significance in light of the chapter's function as an introduction and hermeneutical guide to the book? In other words, if the destruction of food sources during the Assyrian era in 1:7 is a pattern for future destruction through Babylon (and beyond), how does the anticipation of such develop within Isa 2–39? Is the promise of eating for the obedient at the rhetorical climax of Isa 1 (v. 19) a strategic choice as part of the book's introduction? Employing an “imperial-retributive” approach to the usage of eating that derives from Isa 1, this chapter will explore how other uses of eating in Isa 2–35 resonate with the “imperial-retributive” pattern from Isa 1.¹ This will take place by first tracing lack of food and drink in Isa 2–35, and then by considering the prospect of eating in these chapters.

Lack of Food and Drink in Isaiah 2–35

The destruction and blockade of food supplies by Assyria is a cruel and fearful reality that Isa 1 notes. In many ways, the book of Isaiah offers readers an interpretation of such experiences and other atrocities, and grants perspective on similar calamities looming on the horizon.² With Isa 1:7 preparing the way, there are many other instances in Isa 2–35 where the book asserts that YHWH uses the imperial practices of food destruction to punish the disobedient amidst the quest to restore Zion. This is the negative side of an “imperial-retributive” use of food and drink in the rhetoric of Isa 1–39.

¹ The place of eating in Isa 36–37 will receive more detailed attention in the next chapter.

² This is not a claim that all prophecy in Isaiah is retrospective. Instead, it recognizes the role the book plays in the community of faith after the Assyrian and Babylonian eras.

Lack of Food and Drink in Isaiah 1–12

Isaiah 6 stands at the center of Isa 1–12 and illuminates announcements of destruction in these chapters. With YHWH portrayed as the **אֲדוֹנֵי יֵשֶׁב עַל־כִּסֵּא** (6:1), an imperial dynamic is cast for envisioning YHWH. This **מֶלֶךְ** (6:5) does not merely contrast with the dying (6:1a) and failing kings (Ahaz in ch. 7) in the surrounding literary context; YHWH's kingly status also informs his plans for destruction in the land (6:11–12). How will king YHWH bring about such destruction in the land? As will become evident, YHWH uses other empires to fulfill his purposes in judgment. This is evident, for example, through a linguistic connection between 6:11 and 1:7. The program of the king aims to harden the people until the land (**אֲדָמָה**) is desolate (**שִׁמְמָה**), according to 6:11. In Isa 1:7, we find out that through Assyria the land (**אֲדָמָה**) has become **שִׁמְמָה**. An aspect of such devastation is the confiscation of food sources, as argued above. By associating with 6:11, an imperial orientation becomes more apparent in 1:7. This devastation in 1:7 is not simply the result of the cruelty of Assyria, but is sanctioned by God, the king, as punishment for sin. With hardness persisting beyond the realities of 1:7, repentance has not taken place, so the initial **שִׁמְמָה** by Assyria in 1:7 is not the end; more extensive destruction looms on the horizon. In this way, the presentation of YHWH as a king who will punish his people for sin through destruction in Isa 6 brings an imperial flavor to the interpretation of the destruction of food and drink in Isa 1–12.

In Isa 3, Zion is under siege and experiencing a blockade. While the empires of Assyria initially and later Babylon were the human agents carrying out the blockade,³ the prophetic word offers an alternative interpretation. YHWH is the one leading the blockade. **הִנֵּה הָאֲדֹנָי יְהוִה צְבָאוֹת** is turning back “every support of food (**לֶחֶם**) and every support of water (**מִיִּם**)” (3:1). The imperial connotations in the royal title, **הָאֲדֹנָי יְהוִה צְבָאוֹת**, are evident. The title occurs three other times in Isa 1–12. In 1:24, the title endorses YHWH's plans to avenge himself against his enemies, presumably his own rebellious people. The sense there is that it is YHWH who is the real ruler behind the armies he brings against his city. The title again occurs in 10:16 and 33 to assert YHWH's sovereignty over

3 For more on the blockade, see the discussion of Isa 36:12 on pages 104–109 below. Many date this passage to the Assyrian era, especially 701 BCE. See Joseph Blenkinsopp, *Isaiah 1–39: A New Translation with Introduction and Commentary*, AB 19 (New York: Doubleday, 2000), 199; Marvin A. Sweeney, “Re-evaluating Isaiah 1–39 in Recent Critical Research,” in *Recent Research on the Major Prophets*, ed. Alan J. Hauser (Sheffield: Sheffield Phoenix, 2008), 109. Wildberger situates 3:1–11 within the time of Ahaz. *Isaiah 1–12*, trans. Thomas H. Trapp, CC (Minneapolis: Fortress, 1991), 128.

Assyria in bringing judgment upon them, his former agents of punishment. Furthermore, in 19:4, this title endorses YHWH's authority to bring another nation against Egypt. In 3:1, then, the prophet uses this title to envisage YHWH as the absolute ruler who stands behind the use of foreign powers to besiege his city, cutting off food and water.

Lack will be so great that even those nominated for leadership will have no food (לחם; 3:7; cf. 4:1)—an ironic turn of events for a people who previously burnt the vineyards (כרם) of the poor (3:14). The travesty of hunger amidst a siege is apparent in Lam 4:9, where retrospective reflection on the Babylonian siege of Jerusalem claims that death by sword would be more preferable than starvation amidst siege.⁴

Isaiah 3 assaults the minds of the first listeners and later readers by indicating that YHWH is not merely passively allowing empires to have their way with his people; he is the one leading the blockade. Why is YHWH doing this? The passage offers a retributive explanation: this is the consequence of sin against YHWH and his people (3:8–15). They have plundered the poor (3:14–15). For later readers trying to come to grips with such devastation from a blockade, this passage asserts YHWH's sovereignty in the matter and places the blame upon disobedience by the people. By doing so, the prophet asserts that YHWH's sovereignty was not threatened by the actions of the empire; in fact, he justly uses such tactics to punish his people for sin.

It is worth considering further this imperial and retributive explanation of blockade, as it is relevant for the other retributive explanations of food loss in Isaiah. Scholars of prophetic literature, especially Jeremiah, are benefiting greatly from trauma studies. A case in point is Kathleen M. O'Connor. She identifies several layers of trauma. Experiences of violence result in memory suppression, shut down emotional and cognitive function, and can “destroy or at least undermine trust in God, other people, and the world.”⁵ Since prophetic literature, at least in its final form, is preserved for an exilic and post-exilic people who have gone through remarkable trauma (see Lamentations), an interpreter is wise to be mindful of how prophetic literature enables trauma victims to cope in the aftermath of such violence. Of most interest to us, how do the prophets enable the traumatized to continue to believe in God? A significant prophetic strategy is the use of retribution to help the wounded cope. As O'Connor states, “Trauma and disaster studies make clear that when lives have been chopped down by sudden and devastating violence, victims have to find

4 For more on starvation amidst a siege, see the discussion on Isa 36:12 in the next chapter.

5 Kathleen M. O'Connor, *Jeremiah: Pain and Promise* (Fortress: Minneapolis, 2011), 3–4.

an explanation. To resume life, they need to know why.”⁶ Since a retributive schema assigns blame and makes God the victim rather than the culprit, the lingering disequalibration of trauma finds both coherence and brings forth the possibility of recovering trust in God. In the case of Isaiah, the nightmares of food and drink blockades and shortages spoken of in Isaiah and experienced in the fall of Jerusalem ultimately at the hands of Babylon linger in Lamentations (1:11, 19–20; 2:12, 20–21; 4:9; 5:9). Though a trauma victim will likely need more strategies for coping than a “retributive” schema, the prophetic interpretations of lack of food in Isa 1–35 offer these explanations to help the people cope in the aftermath of such nightmares, perhaps enabling them to embrace YHWH’s supremacy and justice.⁷

Isaiah 7 also links depletion in the realm of food and drink to imperial reality and retribution. In 7:14–17, the prophet delivers a sign-oracle to Ahaz amidst his lack of faith during a siege of Jerusalem.⁸ One feature of Immanuel’s circumstances is that he will eat (אכל) curds and honey (חמאה ודבש; 7:15) in the wake of Assyria coming to deal with Aram and Ephraim, as well as bringing destruction in Judah (7:16–17). Assyria’s role in this is apparent by the repeated mention of מלך אשור in 7:17, 20 and 8:4, 7, likely calling to mind a number of campaigns by Tiglath-pileser III and Sennacherib.⁹ Isaiah 7:22 offers a similar depiction of a time when curds and honey (חמאה ודבש) will characterize the diet of the people during a time of judgment.

How should a reader understand the prospect of curds and honey? The terms חמאה (“curds”)¹⁰ and דבש (“honey”)¹¹ are nearly always positive in the Old Testament. Though this may be the case, they are also characteristic of a nomadic, displaced lifestyle amidst “the loss of cultivated land” due to military disruption.¹² Since the entire context of Isa 7 and 8 emphasizes coming

6 Ibid., 43.

7 For an integration of trauma and retribution at a general level in Jeremiah, see Louis Stulman and Hyun Chul Paul Kim, *You Are My People: An Introduction to Prophetic Literature* (Nashville: Abingdon, 2010), esp. 116–19.

8 For a helpful overview of the Immanuel sign, see John T. Willis, “The Meaning of Isaiah 7:14 and Its Application in Matthew 1:23,” *ResQ* 21 (1978): 1–18.

9 Blenkinsopp, *Isaiah* 1–39, 229.

10 Deuteronomy 32:14; Judg 5:25; 2 Sam 17:29; Job 29:6.

11 Exodus 3:8, 17; 13:5; 33:3; Lev 20:24; Num 13:27; 14:8; 16:13–14; Deut 6:3; 8:8; 11:9; 26:9, 15; 27:3; 31:20; 32:13; 2 Sam 17:29; 2 Kgs 18:32; 2 Chr 31:5; Pss 19:11; 81:17, 119:103; Prov 16:24; 24:13; 25:16; Song 4:11; 5:1; Jer 11:5; 32:22; 41:8; Ezek 3:3; 16:13, 19; 20:6, 15; 27:17.

12 Blenkinsopp, *Isaiah* 1–39, 236. For others adopting a negative interpretation, see Willis, “The Meaning,” 8 fn. 14. Gary V. Smith, *Isaiah* 1–39, NAC 15 (Nashville: Broadman & Holman, 2007), 214; H. G. M. Williamson, “Poetic Vision in Isaiah 7:18–25,” in *The Desert Will Bloom:*

judgment, though with YHWH sparing Jerusalem (8:8), it seems most likely that the prospect of eating curds and honey points to negative circumstances that cause this nomadic diet.¹³ While the ability to eat like nomads signals positively a time when Aram and Ephraim would depart,¹⁴ the emphasis is upon the disruption through foreign powers that depletes food and drink under YHWH's sovereign hand as punishment for disobedience. Williamson's articulation of the tenor of 7:22 as a message to readers of the final form of the book is noteworthy. He states, "It clearly speaks to the reader of the possibility of some invasion in the future that will be more cataclysmic even than those already experienced at the hands of the Assyrians and the Babylonians."¹⁵ Not only will they eat a displaced diet, but abundant vineyards will become thorns and thistles due to warfare (7:23–24). Isaiah 7, then, is another instance where the havoc of warfare on sources of food and drink receives a prophetic interpretation—YHWH is using Assyria's tactics to punish the people for their sin, as in 1:7 and ch. 3. The reason for this seems to be a lack of trust in YHWH by his people, as exemplified in Ahaz.

Isaiah 8:21 picks up on the motif of hunger as an extension of the food destruction anticipated in ch. 7. It depicts a people living during this time. Due to hunger (רעב), the people curse both God and king (8:21). It is clear from this context that Assyrian invasions are the tool that God uses to bring about this situation of hunger due to sin as they pass through the land (8:7; cf. 7:22).¹⁶ While this verse (8:21) shares the ideology of God using imperial practices to deplete the food supply as a means of punishment for disobedience with Isa 1, 3, 5, and 7, it primarily highlights the human response to it, as in Isa 1:7. Even after food deprivation, the people in Isa 8:21 feel victimized rather than punished for disobedience; they curse God and king. It seems, then, that God's deprivation of food sources through imperial powers is not accomplishing its intended purpose—repentance. This corresponds with 1:4–9, where a people are unrepentant in the midst of such deprivation (cf. 6:11). Due to persisting hardness following food destruction in the Assyrian era (8:21), God's judgment

Poetic Visions in Isaiah, ed. A. Joseph Everson and Hyun Chul Paul Kim, *Ancient Israel and Its Literature* 4 (Atlanta: Society of Biblical Literature, 2009), 86.

- 13 As Willis puts it, the promise of Immanuel eating curds and honey emphasizes "the events that will transpire *before* [Immanuel] begins eating that food." "The Meaning," 9. Emphasis retained.
- 14 Marvin A. Sweeney, *Isaiah 1–39: With an Introduction to Prophetic Literature*, FOTL 16 (Grand Rapids, Mich.: Eerdmans, 1996), 155, 157.
- 15 Williamson, "Poetic Vision," 89.
- 16 Sweeney, *Isaiah 1–39*, 182. See Blenkinsopp, however, who interprets 8:21 as a person passing through the underworld. *Isaiah 1–39*, 243–45.

of the unrepentant is just and points forward to even greater desolation. In this way, Isa 8:21 invites an interpretation of hunger in light of YHWH's sovereignty over imperial powers and as retribution for sin.¹⁷

While the loss of sources of food and drink fits primarily within an imperial schema of King YHWH using other nations to punish his people in Isa 1–12, Isa 5 considers deprivation of food and drink from a different perspective, though retaining a retributive logic. The metaphorical vision of YHWH not sending rain on the vineyard due to Jerusalem's injustice in Isa 5:1–7 sets the tone for the sort of food deprivation in the woes that follow (5:8–10, 11–17, 18–19, 20, 21, 22–24).¹⁸ With YHWH's vineyard and injustice in mind from 5:1–7, the first two woes (5:8–10, 11–17) confront sinful actions of the people pertaining to the vine—monopolizing food sources (fields) in 5:8 and intoxication with drink in 5:11–12 (cf. 5:22 with יין and שכר).¹⁹ Furthermore, with YHWH promising to withhold rain from his vineyard due to injustice in 5:6, Judah will find

-
- 17 A possible allusion to lack of food due to war occurs in 9:19. The verse likely functions as a metaphor to describe the extent of YHWH's anger, being expressed through an army that has ravaged the land. This "fire" from YHWH will consume the people as food (מאכלה) for a fire. It will be like someone eating constantly, yet remaining hungry and unsatisfied. The hunger is so great that cannibalism is the result. Whether or not these were realities during Ephraim and Manasseh's campaign against Judah in 735 BCE is impossible to establish (cf. 2 Kgs 15:16 for the practice of cruelty by Israel). More than likely, this is metaphorical language. Importantly, יהוה צבאות is responsible for such devastation, as the repeated refrain (9:11, 16, 20; 10:4; cf. 5:25) sets this judgment in the context of perpetual disobedience. When will the people awaken to its need to turn back to God that they may not be struck (נכה) again (1:5; 9:12)? Thus, even if a literal reference to eating is difficult to establish, conceptualizing judgment through other nations as YHWH's doing as punishment for sin and as exposing persistent rebellion relates to the previous uses of lack of food.
- 18 Though not focusing exclusively on the topic of food and drink, on the relationship between 5:1–7 and ch. 5, see Thomas Leclerc, *Yahweh Is Exalted in Justice: Solidarity and Conflict in Isaiah* (Minneapolis: Fortress, 2001), 55–62; Sweeney, *Isaiah 1–39*, 128; Williamson, *A Critical and Exegetical Commentary on Isaiah 1–27*. Vol. 1, *Isaiah 1–5*, ICC (London: T&T Clark International, 2006), 345. See also Heath Thomas who offers a paradigmatic reading of Isa 5:8–10 in relationship to Isa 5:1–7, Isa 27, and New Testament passages. "Building House to House (Isaiah 5:8): Theological Reflection on Land Development and Creation Care," *BBR* (2011): 189–212.
- 19 For a brief overview of the historical and sociological dynamics of these verses, see Leclerc, *Yahweh Is Exalted*, 59–62. Isaiah 5:8 and Mic 2:2 are the clearest examples of land exploitation during the eighth century. For a more detailed treatment of the topic, see D. N. Premnath, *Eighth Century Prophets: A Social Analysis* (St. Louis: Chalice, 2003); Ellen F. Davis, *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible* (New York: Cambridge University Press, 2009), 120–38. See also Robert P. Carroll, "YHWH's Sour Grapes: Images of Food and Drink in the Prophetic Discourses of the Hebrew Bible," in

its vineyards and fields offering very little produce in 5:10 due to their injustice (5:8). This is not due to warfare, but is because of a lack of agricultural fertility.²⁰ Additionally, they will head into exile as they starve (5:13), with Sheol opening its mouth to swallow Israel's pride (5:14), relating to the metaphorical use of eating in 1:20 to convey judgment.²¹ With the powerful now gone and without their amassed property, the animals of foreigners will graze in the deserted domain (5:17). This passage, then, has less of an imperial focus; instead, lack of food and drink will come about through YHWH's sovereignty over the land and skies. This is likely due to a development of the metaphorical message of YHWH not sending rain on his vineyard in 5:1–7. Nonetheless, the logic is still retributive, as is the case in 1:7, ch. 3, 7:15, 22, and 8:21.

In summary, aside from 5:10, Isa 1–12 invite readers to interpret occasions of loss of food and drink in a way that corresponds with the pattern arising in 1:7. YHWH's sovereignty is not challenged by instances of lack in the realms of food and drink caused by other powers; in fact, these tactics are sanctioned by the real king of the world to punish his people for disobedience (3:1, 7; 7:15, 22–23; 8:21; cf. 9:19–20). This retributive focus aims to justify YHWH's involvement in the matter and to motivate allegiance to him.

Lack of Food and Drink in Isaiah 13–23

The “Oracles about and against the Nations” (hereafter OAN) in Isa 13–23 flow out of Isa 1–12.²² With the announcement of Assyria's impending judgment (ch. 10) and the vision of Judah and Ephraim judging their neighbors (11:11–16) at the end of Isa 1–12, Isa 13–23 takes up the theme of YHWH's ways with the nations.²³ With the OAN mirroring YHWH's own judgment of Israel and Judah,

Food and Drink in the Biblical Worlds, ed. Athalya Brenner and Jan W. van Henten, Semeia 68 (Atlanta: Society of Biblical Literature, 1999), 120.

20 Amos 4:6–9 also presents God as suppressing agricultural fertility through environmental means as punishment for injustice.

21 Ibid., 117.

22 Stulman and Kim, *You Are My People*, 44.

23 Christopher R. Seitz, *Isaiah 1–39*, Interpretation (Louisville, Ky.: Westminster John Knox, 1993), 115, 122. It is plausible to treat Isa 13–27 as one section, with chs. 13–23 being the OAN and chs. 24–27 expanding the message. See Blenkinsopp, *Isaiah 1–39*, 272; Seitz, *Isaiah 1–39*, 118–19; H. G. M. Williamson, *The Book Called Isaiah: Deutero-Isaiah's Role in Composition and Redaction* (New York: Oxford University Press, 1994), 156. The repeated use of מִשָּׁל (Isa 13:1; 14:28; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1, 25; 23:1), however, indicates that these oracles are meant to be understood as a collection. Brevard S. Childs, *Isaiah*, OTL (Louisville, Ky.: Westminster John Knox, 2001), 133; Antti Laato, *About Zion I Will Not Be*

it is not surprising to find the motif of the destruction of food and drink sources in this collection. There are several ways that this manifests itself.

First, the prophetic word envisions the *destruction* of crops as one aspect of the punishment of the nations. In the oracle against Moab (Isa 15–16), judgment against Moab's pride (16:6) manifests itself in its mourning about its raisin cakes (אֲשִׁישִׁים 16:7).²⁴ The reason why (כִּי; 16:8) there is such mourning is because the "lords of the nations" (בְּעֲלֵי גוֹיִם) have struck its fields (שְׂדֵמוֹת), resulting in the vine (גֶּפֶן) of Sibmah withering. This is similar to the anticipation in 7:23 of abundant vines (גֶּפֶן) in Judah becoming desolate due to warfare. More than likely, as in 7:23, Moab's destruction took place at the hands of Tiglath-pileser III.²⁵ A prophetic lament over the withering of these famous vines follows as the previous honor of their harvests (קִצִּיר) has disappeared (16:9). Joy has left the fertile fields (כֶּרֶם־ל) and vineyards (כֶּרֶם); the wine (יַיִן) in the wine press (יֶקֶב) is no more (16:10; cf. 24:1–13; Jer 48:33). The poet thus envisions a scenario where Sibmah's reputation as the "Napa Valley of Moab" comes to ruin with an invading army destroying its harvest (cf. 15:6–7).²⁶ With an emphasis on the futility of the cult of Moab (15:2; 16:12), this polemic may rhetorically convey that Moab's gods are unable to provide land fertility and protection.²⁷ More than that, it becomes evident that not only does YHWH use foreign powers to destroy vineyards (כֶּרֶם) as punishment in Judah (7:23), he also does so among the nations (16:8–9).

A similar depiction of harvest (קִצִּיר) destruction surfaces in Isa 17 (17:5, 11; cf. 16:9). With Isa 17 opening with Damascus's ruin at the hands of foreign armies (17:1–3), this ruin now spreads to Samaria. After illustrating its future as being like a harvest where only scraps are left behind (17:5–6),²⁸ the poet makes a very careful point. Despite Samaria's aim at procuring abundant harvest by

Silent: *The Book of Isaiah as an Ideological Unity*, ConBOT 44 (Stockholm: Almqvist & Wiksell International, 1998), 44; Smith, *Isaiah 1–39*, 291; Sweeney, *Isaiah 1–39*, 213.

24 Raisin cakes can be cultic (Hos 3:1; cf. with the noun כֶּן in Jer 7:18; 44:19), but they are also delicacies in celebratory occasions (2 Sam 6:19; Song 2:5). Blenkinsopp, *Isaiah 1–39*, 299. On Moab's reputation for vineyards, see R. E. Clements, *Isaiah 1–39*, NCB (Grand Rapids, Mich.; Eerdmans; London: Marshall, Morgan & Scott, 1980), 155; Edward J. Kissane, *The Book of Isaiah: Translated from a Critically Revised Hebrew Text with Commentary*, rev. ed. (Dublin: The Richview, 1960), 185.

25 Sweeney, *Isaiah 1–39*, 246–48.

26 Blenkinsopp, *Isaiah 1–39*, 299.

27 On possible links with the fertility cult in Moab, see Allan K. Jenkins, "The Development of Isaiah Tradition in Isaiah 13–23," in *Book of Isaiah—Le livre d'Isaie*, ed. Jacques Vermeylen (Leuven: Leuven University Press, 1989), 242.

28 A similar figurative use of eating language is found in Isa 18:4–5.

caring for cultic gardens (17:10),²⁹ their harvest (קציר) will become a heap of ruins after this invasion, which likely again relates to Tiglath-pileser III's campaigns.³⁰ Thus, food destruction is a means of erasing the glory of those who forget God, even in Israel (17:9).³¹

Second, another negative use of the food theme in the OAN is through its *confiscation*. A possible example of this arises in Isa 15:7, where the poet envisions what Moab has stored up being carried away (נשא). It is not clear, however, whether or not this includes food and drink, though descriptions of goods acquired by pillaging often include food sources (cf. Gen 14:11; 1 Sam 14:32; 30:20). Isaiah 23 contains the most explicit example of food confiscation. The poem begins by depicting Tyre and Sidon's great wealth. Among other things, Tyre is portrayed as one whose produce (תבואתה) is the seed of Shihor (cf. Jer 2:18), the harvest (קציר) of the Nile (23:3).³² The need for foreign food is likely due to the small amount of cultivatable land in Phoenicia.³³ This vision of Tyre as possessor of great wealth that includes an international food supply finds a striking reversal at the end of the poem. Depicted as a prostitute of all the kingdoms on the earth, the profits (סחר; cf. 23:2–3, 8, 18) she has possessed will be holy to the Lord (קדש ליהוה).³⁴ As a result, those dwelling before YHWH will benefit from the food portion of Tyre's profits (סחר), as they will eat until satisfaction (לאכל לשבעה) from Tyre's goods in 23:8. This announces not merely a future of starvation for Tyre, but also signals the collapse of economic prowess with the godly benefiting from such a reversal.³⁵ In this way, the food acquired by the proud merchant of the world will be confiscated and given as food to those living before YHWH.

Along with the anticipation of food destruction and confiscation, the motif of *feasting at inappropriate times* occurs twice in these chapters. In Isa 21:5, an unidentified group of people feasts as they are called to arms. Though it is possible that the scene of eating refers to a feast of Babylon's enemies prior

29 Sweeney situates this within practices that eventually give rise to the Adonis gardens. See *Isaiah* 1–39, 256, 260; Blenkinsopp, *Isaiah* 1–39, 305–306.

30 Sweeney, *Isaiah* 1–39, 260–61; Blenkinsopp, *Isaiah* 1–39, 304.

31 Another possible example of food destruction occurs in 14:30. This verse may announce that famine caused by an invader from the north will bring them to ruin.

32 Kissane, *The Book of Isaiah*, 252.

33 Blenkinsopp, *Isaiah* 1–39, 344.

34 Kissane takes this as a willful offering to the Lord by Tyre (*The Book of Isaiah*, 255). The context, however, emphasizes a reversal of Tyre's status via judgment, not conversion.

35 On food as an economic commodity in political rhetoric, see Eivind Jacobsen, "The Rhetoric of Food: Food as Nature, Commodity and Culture," in *The Politics of Food*, ed. Marianne E. Lien and Brigitte Nerlich (Oxford: Berg, 2004), 67–70.

to battle,³⁶ it is likely a depiction of voluptuous Babylon being called to arms as it blindly eats, though death is on its doorstep.³⁷ As Kissane states, “the banquet is a figure of success and apparent security . . . which is suddenly interrupted and followed by his complete overthrow.”³⁸ In reality, feasting should be happening after battle—not before. In this way, the theme of eating functions negatively to portray Babylon’s self-deception.

Another instance of eating at inopportune times surfaces in Isa 22. The context presents YHWH directing a siege against Jerusalem, as in Isa 3. While YHWH calls for lamenting amidst Jerusalem’s dire straits (22:12), the opposite is taking place in the city. Sounds of joy resound with a nihilistic refrain, “kill the cow, slaughter the sheep; eat flesh and drink wine, eat and drink for tomorrow we will die” (22:13).³⁹ Eph’al situates this within a blockade where fodder for the animals is now depleted, so that animals are being slaughtered for eating, resulting in a crazed, macabre atmosphere.⁴⁰ Instead of turning back to the LORD in mourning, they resign themselves to some final hurrahs before death. The feasting motif reveals the spiritual ineptness of the people within Jerusalem; there is no turning to God even as the city crumbles (22:11). Through similarities with Babylon’s inappropriate feasting in 21:5, Isa 22:12 places Jerusalem on par with the Babylonians.⁴¹ Both nations do not know the appropriate time to feast. As for Jerusalem, it should be turning to the LORD (22:11). Thus, the motif of eating at inappropriate times highlights the deserved condemnation of both Babylon and Jerusalem. This corresponds with mentions of improper eating in Isa 1 (vv. 11–14, 29–31) and Isa 5 (vv. 11–12) to justify deserved judgment.

In summary, the pattern of interpreting destruction of food and drink in Judah and Israel by foreign powers as judgment for sin in Isa 1–12 extends to Isa 13–23. This highlights that not only is YHWH behind the destruction and loss of food and drink for his own people; YHWH is sovereign over and will judge other nations through these same means as punishment (15:7; 16:8–10; 17:5, 11; 23:18). In this way, continuity between food and drink destruction in Judah and the nations contributes to the aim of presenting YHWH as the judge of all

36 Smith, *Isaiah* 1–39, 373.

37 Childs, *Isaiah*, 152; John Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids, Mich.: Eerdmans, 1986), 393–94.

38 Kissane, *The Book of Isaiah*, 223.

39 Jenkins, “The Development,” 248.

40 Israel Eph’al, *The City Besieged: Siege and Its Manifestations in the Ancient Near East, Culture and History of the Ancient Near East* 36 (Leiden: Brill, 2013), 58.

41 Seitz, *Isaiah* 1–39, 162.

the earth and contributes to cohesion between Isa 1–13 and 13–23. Along with envisioning destruction of food as punishment, inappropriate feasting (21:5; 22:13) reinforces the portrayal of YHWH's judgment as just, as in Isa 1 (vv. 11–14, 29–31) and 5 (vv. 11–12).

Lack of Food and Drink in Isaiah 24–27

Isaiah 24–27 is a general climax to both Isa 1–12 and 13–23. Sweeney has argued extensively that Isa 24–27 resonates linguistically and thematically with the unfolding message of Isaiah.⁴² He notes how Isa 24–27 “brings out the universal or cosmic significance” of the historically-rooted patterns of judgment for Israel, Judah, and the nations and patterns of salvation centering on God's reign in Zion that derive from Isa 1–12 and 13–23.⁴³ At the core of the message of Isa 24–27 is a presentation of YHWH as universal king in Zion (24:23; 25:6–8; 27:13).⁴⁴ In chapters full of heightened language, it is no surprise that they contain the most exaggerated depictions of lack of food and drink in Isa 1–39.

A vision of the cosmic destruction of vineyards takes center stage in Isa 24:1–15. Just as Moab's loss of the vine (גפן) results in a departure of joy (שמחה) in 16:8–10, an aspect of judgment in Isa 24 is that the shriveling of גפן throughout all of the earth signals the end of joy (שמח; 24:7–11). More than likely the vine is a metonymic element for desolation within a broader desolation of food sources throughout all of the earth. Why use the vine and wine as metonymic for food sources in general? Wine's ability to designate occasions for joy (Judg 9:13; Eccl 9:7; Isa 16:10; 22:13; Jer 48:33), to signify a significant element of trade (e.g., Isa 55:1), and to characterize rebelliousness through its abuses

42 Sweeney, *Isaiah 1–39*, 320–24. For a linguistically based argument, see Marvin A. Sweeney, “New Gleanings from an Old Vineyard: Isaiah 27 Reconsidered,” in *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee*, ed. Craig A. Evans and William F. Stinespring (Atlanta: Scholars, 1987), 52–66; Marvin A. Sweeney, “Textual Citations in Isaiah 24–27: Toward an Understanding of the Redactional Function of Chapters 24–27 in the Book of Isaiah,” *JBL* 107 (1988): 39–52. He argues that Isa 24–27 is not simply a redactionally placed collection of chapters, but these passages allude to and “interact with and interpret other parts of the book” (51).

43 Sweeney, “Textual Citations,” 51. See also Blenkinsopp, *Isaiah 1–39*, 346–48.

44 W. A. M. Beuken, “YHWH's Sovereign Rule and His Adoration on Mount Zion: A Comparison of Poetic Visions in Isaiah 24–27, 52, and 66,” in *The Desert Will Bloom: Poetic Visions in Isaiah*, ed. A. Joseph Everson and Hyun Chul Paul Kim, *Ancient Israel and Its Literature* 4 (Atlanta: Society of Biblical Literature, 2009), 91. Beuken states that Isa 24–27 displays “the exercise of power by YHWH as king of the universe (24:23) and his inauguration by the returning exiles (27:13).” While agreeing with Beuken's emphasis on YHWH's kingship, it is debatable whether an inauguration is brought to mind.

(cf. Isa 5:11; 28:3, 7) enables the poet to envision the end of joy and economy, along with bringing judgment on the sin of choice for some in Isa 24. Furthermore, the depletion of גפן links it back to 7:23 and 16:8–10 where both Judah and Moab will experience this fate as judgment for sin. By extending the fate of Judah and Moab to the earth more generally through the use of גפן in Isa 24, a theological pattern emerges where YHWH's judgment of particular nations (Judah and Moab) are types for the destiny of all the rebellious.

What is the cause of this destruction of food sources? Some argue that Isa 24 envisions a world-wide famine caused by drought, as 5:10 might imply at a local level in Judah.⁴⁵ While plausible, a strong case can be made that the desolation in Isa 24 is the result of warfare. To begin, the vision of YHWH's judgment opens with declarations that the land will be empty (בקה) and plundered (בוז) in 24:1 and 3. Both of these verbs can describe aspects of enemy invasion. In Jer 51:2, YHWH announces that he will send foreigners to winnow and בקק Babylon's land. Nahum 2:2 alludes to Judah's having experienced a similar reality of having their land emptied (בקק) by foreigners. Nahum 2 also utilizes the verb בוז (2:9), alongside פוץ (2:1) and a term with the root בלק (2:10), which are both found in Isa 24:1 and 3, as it envisages enemy invasion. Earlier in Isaiah YHWH reveals that he had instructed Assyria to plunder (בוז) his people (10:6), though Judah and Israel will have their own opportunity to plunder their oppressors (11:14). These verbs, then, can call to mind aspects of warfare.

Next, it is not uncommon for the prophets to describe the earth as mourning (אבל) when they try to portray the aftermath of invasion. In Jer 4:28, the depiction of the earth mourning characterizes a scene brought about by warfare in 4:29 (אבל; see also 12:11; cf. Isa 24:4, 7). This is likely also the case in its use in Isa 33:9, where it portrays the earth mourning in a scenario of devastation brought about through an invading army.⁴⁶ Additionally, the only other depictions of vine (גפן) depletion in Isa 1–39 link with God's bringing a foreign army to punish his people and the nations (7:23; 16:7–10; 24:7; 32:9–14; cf. Jer 5:17; 48:32).⁴⁷ Furthermore, with the vast majority of portrayals of lack of

45 Katherine Hayes has offered a full discussion of how the natural and the human elements of devastation overlap in Isa 24. She acknowledges that "military rout" could be at work here. *The Earth Mourns: Prophetic Metaphor and Oral Aesthetic*, Society of Biblical Literature Academia Biblica 8 (Atlanta: Society of Biblical Literature, 2002), 129–59, esp. 146.

46 See, however, in Hos 4:3 and Jer 23:10 where the mourning earth functions differently.

47 With 24:7, Isa 16:8 shares the terms אמלל and גפן. There is also a sharing of terms such as שמחה and יין between 16:10 and 24:7, 11, displaying how both see a loss of wine intertwined with a loss of joy. With 5:11–13, Isa 24 shares terms such as שכר (5:11; 24:9, 11),

food and drink throughout Isa 1–39 being due to YHWH's use of warfare to punish his people and other nations (1:7; 3:1, 7; 7:15, 21–25; 8:21; 9:19; 15:7; 16:7–10; 17:10; 30:20; 32:9–14; 36:12), this suggests that Isa 24 develops this idea of using warfare to deplete food supply for judgment in a cosmic fashion.⁴⁸ Finally, this vision of warfare culminates in 24:23 with YHWH reigning as king over Zion in the aftermath of such judgment, again signaling imperial connotations.

For these reasons, it is possible that Isa 24 calls to mind YHWH bringing judgment through warfare against all of the earth; one element of this is the destruction of the vine. In this way, the prophet is capitalizing on such imperial practices to present YHWH as the true king who will use such tactics in a climactic fashion to bring judgment on all the wicked in the world, who violate his covenant.⁴⁹ This vision relates with and extends earlier and more localized visions of such practices (7:23; 16:8–10; cf. 32:9–14), further establishing coherence between Isa 1–12, 13–23, and 24–27.

Lack of Food and Drink in Isaiah 28–35

With Isa 24 envisioning the destruction of food sources in a cosmic fashion, the topic has a local focus again in Judah within Isa 28–35. There are two occasions of lack of food in this section.

Isaiah 30 consists of numerous motifs recurring throughout Isa 28–33, such as the judgment of Zion and Assyria, hope for Jerusalem, and wisdom. Its message unfolds in three sections beginning with Jerusalem's judgment via Assyria and later Babylon (30:1–17), transitioning to a vision of restoration in Zion for the remnant (30:18–26), and concluding with judgment on Assyria (30:27–33).⁵⁰

יין (5:11–13; 24:9, 11), and גֶּלֶה (5:13; 24:11). See also the link between the nations and wine in 62:8 and 36:17 and גֶּלֶה as a cause of deprivation in 5:13 and 24:11.

48 For other links between Isa 24–27 and practices in Isa 1–39, see especially Sweeney, “Textual Citations,” 42–51. On ways that YHWH reflects tactics in judgment from imperial powers in this context, see Donald C. Polaski, *Authorizing an End: The Isaiah Apocalypse and Intertextuality*, BIS 50 (Leiden: Brill, 2001), 172–76.

49 Steven Mason offers a helpful analysis of בְּרִית עֲלֹם in the Pentateuch. As part of his analysis on Lev 24:1–9 as informed by Exod 16, he observes how one of the consequences of disobedience is a loss of food. While not relating to foreigners or military warfare per se, this provides a helpful analogy for how breaking an eternal covenant might result in food loss. *Eternal Covenant in the Pentateuch: The Contours of an Elusive Phrase*, LHBOTS 494 (New York: T&T Clark International, 2008), 163–88.

50 On the structure of Isa 30, see W. A. M. Beuken, “Isaiah 30: A Prophetic Oracle Transmitted in Two Successive Paradigms,” in *Writing and Reading the Scroll of Isaiah*, ed. Craig C. Broyles and Craig A. Evans, VTSup 70, 2 vols. (Leiden: Brill, 1997), 1:369–97; Beuken, *Isaiah 11: Isaiah 28–39*, HCOT (Leuven: Peeters, 2000), 138–50. For another plausible

In the second section (30:18–26), YHWH alludes back to his previous treatment of Judah. He gave them *לחם צר ומים לחץ* (30:20a). Beuken argues that this refers positively to the provision of food for the oppressed.⁵¹ While possible, *לחם מים לחץ* refers to provisions given to a prisoner in 1 Kgs 22:27 (cf. 2 Chr 18:26). It seems more likely, then, that this metaphor of food for a prisoner is adapted negatively to apply to food and drink amidst a siege, a different sort of prison experience.⁵² When read after 30:1–17, this experience likely refers to God's prior judgment of his people at the hands of Assyria due to a lack of turning to the Lord, forcing them to endure bleak eating conditions amidst a siege.

The second instance of lack of food and drink in Isa 28–35 occurs in Isa 32:9–14. The scene is an exultant, luxurious city. The inhabitants of this city, secure and at ease, are warned that their security is about to come to an end. Just as the prophet depicts joy departing from Moab (16:7–12) and the entire earth (24:1–13) due to a loss of vine (*גפן*) products, so the security and even the joy of this city (32:10–14) will depart as their vintage (*בציר*; 32:10; cf. 24:13) and vine (*גפן*) dissipates. Furthermore, just as thorns (*שמיר*) will grow instead of produce due to foreign invasions in Isa 7 (7:23–25), so the cultivated land of this desolate city will produce thorns (*שמיר*; 32:13). This will result in animals finding joy in this ruined city and grazing there (32:14), as in 5:17, 14:30, and 27:10. Since almost all other depictions of food deprivation in Isa 1–39 stem from the invasion of a foreign army, it is most likely that a foreign army, presumably Assyria and later Babylon, is the tool YHWH will use to cause food deprivation in 32:9–14.⁵³

While it is apparent that again loss of food and drink is set within an imperial frame of YHWH using other nations to judge his people for sin in Isa 28–35, it is important to observe how judgment, drink, and food intersect in other ways in this section. First, the initial two units of Isa 28 (vv. 1–6 and 7–13) and Isa 29:9 use language of intoxication to characterize the folly of the audience (28:1, 3, 7; 29:9; *שכר*, יין). Such leaders are swallowed (*בלע*) up by these actions. These condemnations against intoxication (5:11, 22) and descriptions of leaders as

explanation of the structure of Isa 30, see Sweeney, *Isaiah 1–39*, 388–92. He divides the chapter as vv. 1–11, 12–26, 27–33, yet identifies a similar message to that of Beuken.

51 Beuken, *Isaiah 28–29*, 172.

52 Blenkinsopp, *Isaiah 1–39*, 420; Oswalt, *Chapters 1–39*, 520; Smith, *Isaiah 1–39*, 518, 521; Sweeney, *Isaiah 1–39*, 392.

53 On Isa 32:9–14 calling to mind an Assyrian context, see Sweeney, *Isaiah 1–39*, 417; Blenkinsopp, *Isaiah 1–39*, 434. Wildberger, however, dates Isa 32:9–14 to the Babylonian era. *Isaiah 28–39*, 249. With an emphasis on Assyria in Isa 28–33, a reader likely adopts such a backdrop.

swallowed or confused (3:12; 9:15; 19:3) correspond with other uses in Isa 1–39.⁵⁴ Second, there are numerous uses of eating imagery to convey judgment in these chapters. As noted by Hagelia, YHWH's swallowing (בלע) death in 25:7–8 reiterates the futility of the covenant with death noted in 28:15, 18.⁵⁵ This links back to Isa 5, where Sheol opens its mouth wide to swallow the drunkards in that context (5:14; cf. 9:11). Isaiah 31:8 advances this idea by declaring Assyria's destiny to be devoured (אכל) by a non-human sword (חרב).⁵⁶ The use of food imagery to convey judgment culminates in chs. 33–34 with the consuming fire (אכל; 33:11, 14;) and with YHWH's sword (חרב), and even the land, having their fill of Edom's blood in Isa 34:5–7. In this way, the use of language from food and drink to depict judgment in Isa 28–35 corresponds with Isa 1:20, where eating as a metaphor for destruction along with the sword is introduced. In a context where YHWH is the one wielding the sword to consume other nations (31:8) and his enemies (34:5–7), such imagery contributes to the counter-imperial claim that YHWH is the true king.⁵⁷

Summary

Isaiah 1:7 opens the book by interpreting loss of food and drink as YHWH using Assyria's imperial tactics to judge sin. In Isa 1–12, every case of loss of food takes on a retributive explanation—it is due to sin. In nearly every instance, except for in 5:10, lack of food and drink comes through the tactics of other nations, which are sanctioned by the divine king to judge his people (1:7; 3:1, 7; 7:15, 21–23; 8:21; 9:19). In Isa 13–23, the prophet similarly views destruction of food and drink in all occurrences as the result of YHWH's use of warfare, likely Assyria, to judge other nations (15:7; 16:7–10; 17:10; 23:18). In Isa 24–27, this motif of destruction of food sources to judge Judah and the nations in Isa 1–23 expands to a cosmic depiction of the loss of the vine in Isa 24. In Isa 28–35, the two instances of lack of food again are set in the context of YHWH using Assyria to judge his people (30:20; 32:9–14). With nearly every instance of lack of food and drink being portrayed as YHWH's use of warfare to judge sinners in

-
- 54 Michelle A. Stinson picks up on the non-literal uses of eating language in Isaiah for judgment in "A Triptych of the Table: Rebellious, Judgment and Restoration in the Book of Isaiah" (paper, Society of Biblical Literature Annual Conference, Atlanta, Nov 2010). See also Bernhard A. Asen, who argues that the backdrop of this passage might be wealthy elite engaging in a *marzēah*. "The Garlands of Ephraim: Isaiah 28:1–6 and the *Marzēah*," *JSTOT* 71 (1996): 73–87. Cf. Sweeney, *Isaiah* 1–39, 369; Carroll, "YHWH's Sour Grapes," 116–18.
- 55 Hallvard Hagelia, "Meal on Mount Zion—Does Isa 24:6–8 Describe a Covenant Meal?," *SEA* 68 (2003): 90.
- 56 Beuken, *Isaiah* 28–39, 205–06.
- 57 See Isa 28:23–29 and 29:8, where the topic of food and drink also arises.

Judah, the nations, and worldwide in Isa 1–35, an “imperial-retributive” schema is a legitimate way of conceptualizing the role of food and drink destruction in these chapters. In this way, it contributes to the assertion of Isa 1–39 that YHWH is a king who will judge the world, though other nations seem to have all of the power. Furthermore, this common topic that spans nations and culminates cosmically contributes to cohesion between chs. 1–12, 13–23, 24–27, and 28–35, lending some support to its importance in Isa 1 as an introduction.

Promises of Food and Drink in Isaiah 2–35

The destruction of food and drink by imperial powers is just one side of the ‘imperial-retributive’ schema in the book’s opening chapter (1:7). YHWH also promises an era of food and drink restoration for the obedient after such destruction. This was evident in Isa 1:19: אִם-תֵּאָבֹדוּ וּשְׂמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ. Though promises are not as common as warnings of judgment in the realms of food and drink in Isa 2–35, they contribute to asserting that YHWH is sovereign and rewards the obedient.

The Prospect of Eating in Isaiah 1–12

There are only a few promises of food and drink in Isa 1–12, namely, 2:4; 3:10; 4:2, and perhaps 11:7. With the vision of YHWH as king in Isa 6 casting light on these chapters, we will consider how these promises relate to an “imperial-retributive” schema.

The concept of eating occurs in 2:4, where the end result of the nations streaming to Zion for YHWH’s instruction is land cultivation.⁵⁸ “And they will beat their swords (חֶרֶב) into plowshares and their spears into vine-knives; nation will not lift up sword (חֶרֶב) against another nation and they will no longer learn war” (2:4b). When read in sequence with Isa 1, a transition in the role of the nations in YHWH’s plan is evident through the repetition of חֶרֶב. In Isa 1, the nations are YHWH’s tool for punishing disobedience through war (1:7) and

⁵⁸ For discussions on the origin of this passage, see Wildberger, who argues for an eighth-century provenance in “Die Völkerwallfahrt zum Zion: Jes 2:1–5,” VT 7 (1957): 62–81. For a sixth-century date, see Sweeney, *Isaiah 1–39*, 93–95. There are some who treat 2:1–5 as part of ch. 1 as opposed to what follows; see, e.g., Ulrich Berges, *Das Buch Jesaja: Komposition und Endgestalt*, Herders biblische Studien 16 (Freiburg: Herder, 1998), 57. While this supports his argument that the nations are fundamental to the message of Isaiah, the superscription in 2:1 and connections between 2:1–5 and 2:6–22 (as well as 4:2–6) suggest that it is to be read as part of chs. 2–4, though also in light of ch. 1 in a sequential reading.

the sword (חרב; 1:20; cf. 3:25; 13:15; 14:19; 51:19). Isaiah 2:4 signals a time when YHWH will no longer use other imperial powers to punish disobedience. The nations' swords (חרב) once used for judgment (1:20) will be turned into agricultural instruments in 2:4 because YHWH's just governance will bring peace among the nations.

The prospect of an international focus on agriculture rather than war must be set within the backdrop of the discussions above. As was argued in Isa 1:7, imperial campaigns into Israel and Judah would have devastated their food sources (cf. 1:7; 3:1, 7; 7:15, 21–23; 8:21; 9:19; 30:20; 32:9–14). The nations around Judah would experience the same ill-effects of imperial incursion (15:7; 16:7–10; 17:10; 23:18). The impact of this would have been far reaching, unraveling avenues for physical sustenance, economy, and social dynamics. Within this setting of despair and impairment, Isa 2:4 shines a bright ray of hope across the devastated realities of these ancient peoples. Without fear of military campaigns and of tax-imposed tribute, stifled economies can pick back up and social and family relations stemming from food and meal production and participation can be renewed.

This vision accords with interpreting food from an “imperial-retributive” perspective to assert YHWH’s kingship. As Roberts states, “Th[is] tex[t] . . . provided ancient Israel and still provides us with a glorious vision of the future when, under the imperial rule of the one true God, all nations will be at peace.”⁵⁹ Just as the Assyrian king offers the opportunity for land cultivation in foreign territory for those who surrender (36:16–17), so King YHWH will make land cultivation a reality for his obedient subjects through his wise instruction that dismantles any need for war (2:4).

The second anticipation of food restoration occurs in Isa 3–4. In the final form of the book, Isa 3:1–4:1 and 4:2–6 are to be understood in relationship to one another. The city motif in these chapters unites them as 4:2–6 displays a reversal of what one finds taking place in the city in 3:1–4:1.⁶⁰ As noted above, Isa 3 is a scene of starvation and desperation brought about by YHWH’s

59 J. J. M. Roberts, “The End of War in Zion Tradition: The Imperialistic Background of an Old Testament Vision of Worldwide Peace,” in *Character Ethics and the Old Testament: Moral Dimensions of Scripture*, ed. M. Daniel Carroll R. and Jacqueline E. Lapsley (Louisville: Westminster John Knox, 2007), 127.

60 Sweeney, *Isaiah* 1–39, 107. While Isa 3 portrays a city in upheaval, lacking judges (שפט; 3:2), ignoring God’s glory (כבוד; 3:8), and consisting of proud “daughters of Zion” (בנות־ציון; 3:16) who glory (תפארת; 3:18) in their clothing, Isa 4 portrays a secure Zion with YHWH bringing justice (משפט; 4:4), his glory fully recognized (כבוד; 4:2, 5), the “daughters of Zion” cleansed (בנות־ציון; 4:4), and the people glorying (תפארת; כבוד) in the branch and fruitful land (4:2).

blockade of the city. While starvation is the prominent tone of ch. 3, a contrasting hope arises for the righteous in 3:10—the righteous are to be told that “it will be well (טוב) because they shall eat (אכל) the fruit (פרי) of their deeds” (3:10). If one reads this in light of Isa 1:19, where טוב and אכל also occur, the idiom “they will eat the fruit of their works” (Prov 1:31; 18:21; Jer 21:14) takes on a literal overtone as the prospect of eating will be a reward for the obedient in Zion in contrast to the starvation noted in 3:1, 7.⁶¹

The prospect of reversing Zion’s lack of food in ch. 3 surfaces in Isa 4:2. In the realization of the promise of 3:10 that the righteous will eat the fruit (פרי) of their deeds (cf. 1:19), 4:2 announces an era in which Zion’s remnant will boast in the “branch of the Lord” and the “fruit (פרי) of the land.” While there are various interpretations of 4:2,⁶² the literary context suggests that this verse announces an era of agricultural abundance, reversing the reality of Isa 3. As Williamson states in his comments on 4:2,

the scenes of deprivation in 3:1–4:1 conjure up a picture of the land being completely devastated and deprived of labourers (see especially 3:6–7, 3:25–4:1). In such circumstances, an abundance of provision is the expected converse and it signifies God’s blessing in a clear manner.⁶³

This prospect of rejuvenation in land fertility is not uncommon in the prophets and covenantal traditions (Isa 30:23–26; 62:9; 65:23; Jer 31:12; Ezek 34:29; Hos 2:23–24; Joel 2:18–27; 4:18; Amos 9:13–15; Zech 9:16–17; Mal 3:11; cf. also Lev 26:13–13; Deut 28:1–14).⁶⁴ During this time, the countryside and the city will be in harmony.⁶⁵ In this way, Isa 3–4 offers a prophetic perspective on Assyrian sieges to declare that YHWH’s blockade and destruction of food sources are not the final word; under YHWH’s rule the righteous remnant in

61 See Williamson, who also finds a literal connotation of eating in 3:10. *Isaiah* 1–5, 260.

62 For others interpreting Isa 4:2 as referring to agriculture, see Brueggemann, *Isaiah* 1–39, 44; Seitz, *Isaiah* 1–39, 42; Wildberger, *Isaiah* 1–12, 166; Williamson, *Isaiah* 1–5, 307–308; George Buchanan Gray, *A Critical and Exegetical Commentary on The Book of Isaiah* 1–xxxix, ICC (New York: Charles Scribner’s Sons, 1912), 78. For a messianic interpretation, see Joyce G. Baldwin, “Tsemach as a Technical Term in the Prophets,” *VT* 14 (1964): 93–94; J. A. Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, Ill.: InterVarsity, 1993), 64–65. For a communal interpretation, see Blenkinsopp, *Isaiah* 1–39, 203; John E. Goldingay, *Isaiah*, NIBC 13 (Carlisle: Paternoster, 2001), 50–51.

63 Williamson, *Isaiah* 1–5, 308.

64 Childs, *Isaiah*, 36; Wildberger, *Isaiah* 1–12, 166; Williamson, *Isaiah* 1–5, 308.

65 Davis, *Scripture, Culture, and Agriculture*, 155–80.

Zion will enjoy abundant food supply.⁶⁶ Thus, the promises of food in 3:10 and 4:2 assert YHWH's supremacy in the midst of Assyrian tactics as he rewards the obedient and reverses the devastation brought about by the empire, supporting an "imperial-retributive" schema.

There is a possible allusion to prospective eating in Isa 11:7. Isaiah 11 depicts life arising from the stump of Jesse as a sign of hope that a new era under a wise Davidic ruler will occur after Assyria falls.⁶⁷ After describing the characteristics of this king and his rule, the prophet draws upon animal imagery to portray the peaceful era (11:6–8). One element in this imagery is of animals eating together in 11:7. There are several ways of interpreting this animal imagery which have a bearing on our understanding of the food theme here. There are those who interpret this more literally.⁶⁸ By pairing a wolf (זאב) with a lamb (כבש), a leopard (נמר) with a young animal (גדי), a calf (עגל) with a lion (כפיר) and fatling (מריא), and a cow (פרה) with a bear (דב), the message is that there will be no conflict in the animal world. This more literal interpretation leads a reader to understand the topic of eating in 11:7 to be depicting all animals as herbivores, enabling animals to graze in harmony together. If a literal interpretation is called to mind, the prophet envisions how Zion's restoration under the reign of the king will result in harmony that reaches into the animal realm, pacifying carnivorous cravings.

It is also possible to interpret these verses figuratively by focusing on the ideas that the images convey. In this understanding, the main message is that all which was in disharmony, particularly the nations, will live in harmony. There are several lines of support for this. First, the context of Isaiah presents the nations, or at least Assyria, as being like lions (5:29) and even as devouring (9:13, 19–20). This suggests that the predators at peace in Isa 11:6–9 could

66 John D. W. Watts, "Jerusalem: An Example of War in a Walled City (Isaiah 3–4)," in *Every City Shall Be Forsaken: Urbanism and Prophecy in Ancient Israel and the Near East*, ed. Lester L. Grabbe and Robert D. Haak, JSOTSup 330 (Sheffield: Sheffield Academic, 2001), 213–14.

67 W. A. M. Beuken, "'Lebanon with its majesty shall fall. A shoot shall come forth from the stump of Jesse' (Isa 10:34–11:1): Interfacing the Story of Assyria and the Image of Israel's Future in Isaiah 10–11," in *The New Things: Eschatology in Old Testament Prophecy. Fss. for Frank Lenne*, ed. F. Postma (Maastricht: Shaker, 2002), 17–33.

68 Gene M. Tucker, "The Peaceable Kingdom and a Covenant with the Wild Animals," in *God Who Creates*, ed. William P. Brown and S. Dean McBride Jr. (Grand Rapids, Mich.: Eerdmans, 2000), 216–19; W. Sibley Towner, "The Future of Nature," *Int* 50 (1996): 28–29; R. E. Clements, "The Wolf Shall Live with the Lamb: Reading Isaiah 11:6–9 Today," in *New Heaven and New Earth—Prophecy and the Millennium: Essays in Honour of Anthony Gelston*, ed. Peter J. Harland and Robert Hayward (Leiden: Brill, 1999), 83–99.

resemble the nations at peace.⁶⁹ Second, 11:9 grants perspective on vv. 6–8. This places an emphasis upon the realm of human beings.⁷⁰ The topic of “knowing YHWH” in Isa 1–10 portrays a world where people do not know God (1:3; 6:9; 9:8) and even bait him in this regard (5:19). As a result, violence ensues within the world (1:15, 21–25; 5:1–30; 9:7–20; cf. Jer 22:16; Hos 4:1–2). Filling the world with true knowledge of God in 11:9, then, likely signifies universal harmony within the realm of humans. Furthermore, the vision of YHWH’s knowledge flooding the world may indicate a reversal of the image of Assyria as waters flooding the land (8:7; cf. Hos 5:10; Amos 5:8, 9:6).⁷¹ This suggests that the images in 11:6–9 convey a message regarding human peace.

Third, there is a major emphasis upon dissension among nations within Isa 1–11. Judah is at odds with Aram (7:1), the northern kingdom (7:1; 9:20), Egypt (7:18), and Assyria (1:7; 3:1–4:1; 7:17, 18, 20; 8:4, 7; 10:5, 12, 24). Judah and Israel were at odds with Aram and Philistia (9:11). Nearly every chapter of Isa 1–12 presumes a background of international conflict. For this reason, it is possible that the vision of unthinkable pairs of animals grazing happily together calls to mind enemies from many nations dwelling together. This would then link with the vision in 2:4: a move from war to peace. Fourth, what follows in Isa 11 supports this as well. In 11:10, many nations stream to David’s banner, suggesting international peace. Such international peace must be understood in the light of 11:11–16, where the brothers once at odds (7:1; 9:20), Ephraim and Judah, bond together to bring vengeance on their enemies. The emphasis of Ephraim and Judah working together (יחדו; 11:14) corresponds with the wild animals dwelling together (יחדו; 11:6–7).

While the case above is by no means certain, it is possible that the animal imagery in 11:6–8 calls to mind nations dwelling in harmony. It is at least possible that the image of animals grazing in 11:7 conveys the sense of nations in harmony, as images of feasting do in 25:6–8 and 66:23 (cf. 56:7).

In Isa 1–12, the prospect of eating fits directly in the “imperial-retributive” schema suggested above. The vision of the nations submitting in obedience to YHWH as king in Isa 2:4 depicts the peaceful prospect of cultivating the land. In Isa 3:10 and 4:2, YHWH promises to reverse the blockade of food and drink (3:1, 7) for the obedient. Furthermore, it is possible that predator animals grazing together points forward to a time when the nations will dine together, symbolizing an era of peace stemming from the benefits of God’s reign through the Davidic king.

69 Seitz, *Isaiah* 1–39, 106–107.

70 Wildberger, *Isaiah* 1–12, 481.

71 Seitz, *Isaiah* 1–39, 107.

The Prospect of Eating in Isaiah 13–23

There are several anticipations of positive occasions of eating in Isa 13–23. One of the most striking examples is in Isa 19:21. “Then YHWH will be made known to Egypt, and Egypt will know (יֵדַעַ) YHWH in that day. They will worship (עֲבֹד) with sacrifice (זֶבַח). . . .” Among other acts of worship, the Egyptians will offer sacrifices (זֶבַח). In the analysis of Isa 1:11–14 above, a case was made that the term זֶבַח calls to mind sacrificial occasions involving the eating of a meal. If this is correct, Isa 19:21 anticipates Egyptian participation in celebratory sacrificial meals with YHWH, in contrast to those rejected in the present among Judah in 1:11–14. The theme of Egypt knowing God (19:21) and then worshipping (עֲבֹד) God through sacrifice (זֶבַח) resonates with themes from Exodus (Exod 7:5; 14:4, 17, 18). While Exodus expects the Israelites to be those who serve God (Exod 7:16, 26; 8:20; 9:1, 13; 10:3) and eventually dine with him (24:9–11), Isa 19:21 includes the Egyptians among those who will serve and dine with YHWH.⁷²

Another instance where the eating theme arises in a somewhat positive light is in Isa 21:14. While Sweeney treats 21:14 as a mere report that the Dedanites and Temanites provided food and drink to fugitives,⁷³ the imperative (הֲתִי) most likely begins a series where the following perfect verb has an imperatival sense (קִדְמוּ).⁷⁴ These imperatives function within a rhetorical scenario where desert dwellers are commanded to meet fugitives with food and drink. While the oracle as a whole is negative, this call to provide food could be a symbol of sympathy for the survivors of invasion,⁷⁵ as is reflected in the prophet’s concern for other nations (e.g., 15:5; 16:3–5, 8).

The final positive use of eating was also treated as a negative example above (23:18). Depending on the reader, Tyre’s loss of acquired food may be either negative (for Tyre and those it trades with) or positive (for those eating Tyre’s food in the future). In particular, with Tyre’s loss of profits becoming holy to the Lord, this signifies an occasion for God’s people to benefit in a cultic fashion through meals before YHWH.⁷⁶ YHWH’s ability to reverse Tyre’s affluence contributes to the aim of Isa 13–23 to assert YHWH’s supremacy over the nations.

⁷² Smith, *Isaiah* 1–39, 392.

⁷³ Sweeney, *Isaiah* 1–39, 286.

⁷⁴ Kissane, *The Book of Isaiah*, 230.

⁷⁵ Clements, *Isaiah* 1–39, 81.

⁷⁶ For a discussion on the intersection between these goods as holy and their possible consumption by those in the Lord’s presence, see R. Reed Lessing, *Interpreting Discontinuity: Isaiah’s Tyre Oracle* (Winona Lake, Ind.: Eisenbrauns, 2004), 165–167. This is similar to Isa 61:6.

It is striking, then, that the two clearest examples of future dining are cultic in nature. In Isa 19, Egyptians enjoy cultic meals with YHWH in Egypt. In Isa 23, the godly will enjoy the spoils of Tyre in the courts of YHWH. While these instances provide nothing close to a full-scale hope in worldwide food prosperity after judgment, they hint at future occasions where worshipers will feast with YHWH, whether in Egypt or in YHWH's temple, while enjoying the redistribution of goods from world powers. This hope serves as a brief counterpart to YHWH's destruction of food and drink supply in Isa 13–23, bringing an end to non-Yahwistic cultic associations with food (16:7; 17:10).

The Prospect of Eating in Isaiah 24–27

Isaiah 24–27 brings numerous themes to a climax from the rest of Isa 1–39. As argued above, Isa 24 develops the local focus of vine devastation in Isa 1–23 and 28–35 to a universal dimension as judgment for all sinners. The universal feast in Isa 25:6–8 plays a similar role in advancing and universalizing anticipations of eating earlier in Isa 1–39. After surveying different ways this feast has been interpreted, a case will be made for reading Isa 25:6–8 with more attention to the food and drink motif in Isa 1–39.

Ways of Understanding the Feast

The question arises regarding the ideas that may be being called to mind by the eschatological feast in Isa 25:6–8. The survey below considers three major ways scholars have understood this feast.

The Feast as a Covenant Meal

There are some who claim that the feast in Isa 25:6–8 is a “covenant meal.” Hallvard Hagelia provides the most recent defense of this position in light of the literary context of Isaiah. After surveying several texts from the ancient Near East and the Bible where meals may occur in conjunction with a covenant,⁷⁷ he considers whether Isa 25:6–8 describes a covenant meal. His

77 His examples derive from Mari, Amarna, and Ugarit. Unfortunately, these examples of meals are not explicitly linked with inaugurating a covenant. See Hagelia, “Meal on Mount Zion,” 74–76. Hagelia’s biblical evidence (77–80) comes from Gen 26:26–33; 31:43–54; Exod 24:1–11; Josh 9:14–15. It may be questioned, however, whether the meal in Exod 24:1–11 is a covenant meal. Beuken, Berges, and MacDonald all draw attention to parallels between Isa 25:6–8 and Exod 24:9–11. MacDonald, however, helpfully points out that the meal in Exodus does not bind the covenant; instead, it is likely a celebration of YHWH’s kingship. Ulrich Berges, *Das Buch Jesaja*, 189; W. A. M. Beuken, *Jesaja 13–27*, trans. Ulrich Berges and Andrea Spans, HThKAT (Freiburg: Herder, 2007), 347; Nathan MacDonald,

weightiest evidence comes from a constellation of inter-textual allusions that use the term “covenant” in Isaiah. First, he argues that the violation of the “eternal covenant” in 24:5 and the resulting curse that they experience (24:6) is a “subtext in Isa 25:6–8,”⁷⁸ as the curse and broken covenant from ch. 24 are reversed.⁷⁹ Second, he links the cursing of leaders due to their “covenant with death” in Isa 28:15, 18 with the broken covenant (ברית) in 24:5 and the prospect of YHWH swallowing death (מות) in 25:8.⁸⁰ Third, he posits that the offer of an eternal covenant at a meal attended by all peoples in 55:1–5 forges a link with the broken eternal covenant of 24:5 and the meal for all nations in 25:6–8.⁸¹ This network of texts (24:5; 25:6–8; 28:15, 18; 55:1–5) leads him to conclude that Isa 25:6–8 is a universal covenant meal where the peoples profess spiritual surrender to YHWH as king (25:9).

There are several challenges with adopting this perspective. First, a sequential interpretation of Isa 24–25 as a covenant broken (24:5) leading to a covenant renewed at the feast (25:6–8) can be challenged. The sense instead seems to be a contrast between the punishment of covenant violators (24:5–14) and the experience of salvation for those in favor with YHWH (25:6–8). Second, there is no indication in Isa 25 that any sort of agreement or commitment is being made by either party.⁸² Instead, the people are celebrating what God has done in salvation; a God who they were waiting for (25:9). The feast in 25:6–8, then, seems to focus less on YHWH establishing a particular relationship with the people and more on celebrating YHWH for what he has and will do for his people.

The Feast as a Mythological Victory Feast

Another way to understand this meal is through the background of ancient Near Eastern mythology. William Millar argues that a pattern of threat, war, victory, and feast recurs throughout Isa 24–27. He then argues that the same pattern arises throughout the Baal–Anat Epic found at Ugarit, along with other Old Testament texts.⁸³ This leads to his conclusion that the feast in Isa 25:6–8

Not Bread Alone: The Uses of Food in the Old Testament (Oxford: Oxford University Press, 2008), 193–94.

78 Hagelia, “Meal on Mount Zion,” 90.

79 Ibid., 89–90. See also Polaski, *Authorizing an End*, 165–66.

80 Hagelia, “Meal on Mount Zion,” 90.

81 Ibid., 90–91.

82 James Todd Hibbard, *Intertextuality in Isaiah 24–27: The Reuse and Evocation of Earlier Texts and Traditions*, FAT 16 (Tübingen: Mohr Siebeck, 2006), 79–80.

83 William R. Millar, *Isaiah 24–27 and the Origin of Apocalyptic* (Missoula, Mont.: Scholars, 1976), 71–80, 82–102.

is best understood as a victory feast that apocalyptically conveys YHWH's victory over the threat of the treacherous (24:16b–18) and culminates in his swallowing of death.⁸⁴

Beth Steiner also situates a reading of 25:6–8 in a Canaanite myth background, though in a different way than Millar. While Millar focuses on literary sequence, Steiner draws upon a variety of lines of evidence. She begins by arguing that Zion should be understood as a cosmic mountain, similar to Zaphon, which is understood as a utopian garden and the center of the world where the divine and human orders meet.⁸⁵ Steiner then points out that Canaanite traditions portray victory feasts on Zaphon that result in “the enthronement of Marduk and Baal” (*Enuma Elish* 3.129–4.2; KTU 1.4.vi.44–59) and also sacrificial feasts that “release the earth’s fecundity.”⁸⁶ This leads her to interpret Isa 25:6 as “a sacrificial feast in connection with the enthronement of Yahweh, which had great significance for the people due to its background in Canaanite celebratory feasts and sacrifices following cosmic victory.”⁸⁷

While Steiner’s more generalized study relates only loosely to Isa 25:6–8, Paul Kang-Kul Cho and Janling Fu offer a detailed study on how the language in 25:6–8, especially v. 8a (“He will swallow death . . .”), relates to Canaanite background. Cho and Fu argue that בָּלַע (“to swallow”) links with מוֹת (“death”) in 25:8 in light of an impressive collection of Ugaritic texts that portray the deity Mot as having an insatiable appetite (KTU 1.4–1.6; 1.23).⁸⁸ They then note how the Old Testament alludes to and transforms these traditions (Exod 15:12; Num 16:30, 32; Prov 1:12; Isa 5:14; Hab 2:5) to show both how death (מוֹת) craves more and more and how YHWH rules over even this.⁸⁹ While מוֹת alludes to mythic traditions, it also applies to any factor causing disruption in life, be it physical death, difficulty, or foreign powers that cause exile.⁹⁰ A reader, then,

84 Ibid., 67. See also Sweeney, *Isaiah 1–39*, 337; R. B. Y. Scott, “The Book of Isaiah: Chapters 1–39,” in *The Interpreter’s Bible* (New York: Abingdon, 1956), 304.

85 Beth Steiner, “Food of the Gods: Canaanite Myths of Divine Banquets and Gardens in Connection with Isaiah 25:6,” in *Formation and Intertextuality in Isaiah 24–27*, eds. J. Todd Hibbard and Hyun Chul Paul Kim, *Ancient Israel and Its Literature 17* (Atlanta: Society of Biblical Literature, 2013), 100–7.

86 Ibid., 108–14, esp. 108–9.

87 Ibid., 115.

88 Paul Kang-Kul Cho and Janling Fu, “Death and Feasting in the Isaiah Apocalypse (Isaiah 25:6–8),” in *Formation and Intertextuality in Isaiah 24–27*, eds. J. Todd Hibbard and Hyun Chul Paul Kim, *Ancient Israel and Its Literature 17* (Atlanta: Society of Biblical Literature, 2013), 120–21.

89 Ibid., 122–23.

90 Ibid., 129–33.

would likely misread בלע המות as “Death will swallow” in light of traditional patterns, but then be “shock[ed]... [when] death, tradition-historically the paradigmatic swallower, is himself swallowed.”⁹¹ This announcement that YHWH will swallow death in 25:8 is a claim that YHWH will overturn all that stands in the way of the new eschatological age, and fits well with the banquet theme in 25:6 and the judgment of Moab that follows.

Whether or not one is entirely convinced by the arguments of Millar, Steiner, and Cho and Fu, the mythic elements in Isa 25:6–8 are undeniable, as mountain tradition and the use of מות certainly allude to such backgrounds. Since the mythic aspect of this feast has received ample attention among scholars, the focus below will be upon how other factors inform a reading of this passage.

Enthronement Feast

The third main understanding of the feast in Isa 25:6–8 is as an enthronement feast. In support of this understanding, scholars show how Enthronement Psalms (Pss 47; 93; 96–99) “exhibit strong thematic similarities with Isa 24:21–23+25:6–8.”⁹² These similarities include statements of YHWH’s kingship, as in Isa 24:23 (Pss 47:7–9; 93:1; 95:3; 96:10; 97:1; 98:6; 99:1).⁹³ Furthermore, the Enthronement Psalms and Isa 24–25 include a tension between YHWH’s role among the nations and his unique relationship with Israel.⁹⁴ By drawing upon the language of these Enthronement Psalms, Isa 24–25 “envision[s] the eschatological (or at least future) events about which he speaks as an enthronement of YHWH.”⁹⁵

In assessing the view that Isa 25:6–8 depicts an enthronement feast, several considerations are important. To begin, it is undeniable that YHWH’s kingship is called to mind in this feast when one reads Isa 24:23 with Isa 25:6–8.⁹⁶ This point will be strengthened below in light of other evidence identified by scholars who associate feasts with kingship. Furthermore, the language of Isa 24–25 does resonate with Enthronement Psalms. Hibbard helpfully points out, however, that the banquet motif and the invitation of all peoples to a feast

91 Ibid., 141.

92 Hibbard, *Intertextuality in Isaiah 24–27*, 85.

93 Ibid.

94 Ibid.

95 Ibid., 86. See also Gray, who for different reasons interprets this as an enthronement feast. *Isaiah 1–XXXIX*, 428–31.

96 Polaski, *Authorizing an End*, 170–72.

are unique features to Isaiah, not found in the Enthronement Psalms.⁹⁷ While kingship psalms from the Psalter are called to mind, it is important to decipher the place of kingship in this feast. Against taking this as a coronation feast, it seems that YHWH is already enthroned as king in Zion at this point.⁹⁸ This feast is more of a demonstration of YHWH's kingship and power than a feast celebrating his coronation as king.

Summary

These three major ways of understanding the feast in Isa 25:6–8 all have merit and deficiencies.⁹⁹ The notions of relationship (covenantal), victory over evil (mythological victory), and YHWH's kingship are all present in Isa 25:6–8. The challenge is in discerning whether one of these elements is prominent enough to warrant labeling the feast as a certain type (covenantal, victory, or enthronement). It seems best not to limit this feast to one type. Instead, a multifaceted understanding of this feast is better, as a number of scholars are advocating.¹⁰⁰ In light of the methodology chosen for this study (sequential-synchronic), the contribution below will be to expose how reading the feast in Isa 25:6–8 in light of the topic of eating in Isa 1–39 enriches a multi-layered reading this feast.

Feast from an “Imperial-Retributive” Perspective

The aim here is not to offer an exhaustive study on Isa 25:6–8, as this passage is often treated by scholars. Instead, the focus is on one layer of texture that is receiving increasing attention as it pertains to the banquet's rhetorical association with imperialism. In particular, building on others who note the imperial

97 Hibbard, *Intertextuality in Isaiah 24–27*, 86.

98 Dan Johnson assumes that this is a coronation meal. *From Chaos to Restoration: An Integrative Reading of Isaiah 24–27*, JSOTSup 61 (Sheffield: JSOT, 1988), 62. Gary Smith resists the idea of coronation since YHWH is already king, but he calls it “a joyous celebration of God's rule by people from around the world.” *Isaiah 1–39*, 432.

99 There are other interpretations of this feast. For example, Kaiser argues that the feast is a “sacrificial feast” for all nations. *Isaiah 13–39*, OTL (Philadelphia: Westminster, 1974), 200. Brian Doyle argues that this is a marriage feast based upon a play on בעל and בלע. *The Apocalypse of Isaiah Metaphorically Speaking: A Study of the Use, Function, and Significance of Metaphors in Isaiah 24–27*, BETL 151 (Leuven: Uitgeverij Peeters, 2000), 251–57.

100 Blenkinsopp also avoids limiting this meal to one type of feast. He detects elements of victory, the celebration of YHWH's kingship, and its religious significance. *Isaiah 1–39*, 358. Beuken notes how resonances with kingship, myth, and covenant are present in the passage. *Jesaja 13–27*, 347–48. See also Cho and Fu, “Death and Feasting.”

flavor of the banquet we will further substantiate this by drawing upon other uses of food and drink in Isa 1–39.¹⁰¹ In other words, reading Isa 25:6–8 within the orbit of other food and drink passages in Isa 1–39 supports interpreting this banquet as a climactic assertion of YHWH's rule within Isa 1–39.

A few examples of how scholars explain the feast's imperial rhetoric will clarify the contribution here. Donald Polaski, interpreting the feast as part of Isa 24–25, identifies several features that endorse reading Isa 25:6–8 in an imperial light. The imprisonment of kings in 24:22 (cf. 45:1), parallels between the Lord's tactics in cosmic judgment in ch. 24 and Babylon's condemned practices in Isa 14 (14:9, 15–17), and God's elimination of warfare in 25:7–8 establish a literary setting that portrays YHWH as an unrivaled king.¹⁰² This, then, leads Polaski to interpret the feast with awareness of imperial overtones. Christopher Hays offers several other reasons for interpreting Isa 25:6–8 with an imperial awareness. The word pair עמים–גוים, evident in 25:6–7 (cf. 14:6), may aim to counter claims by Assyrian rulers, like Esarhaddon and Ashurbanipal, to have dominion over the peoples.¹⁰³ Furthermore, Hays sets the swallowing of death and reproach historically to a time when Assyrian might was waning, perhaps during Josiah's time. This historic situation gave rise to an idealized feast which portrays YHWH as a king who subdues other imperial powers.¹⁰⁴ Others point to how feasts in the Old Testament are political in nature, especially in Daniel and Esther, and allow this to inform 25:6–8.¹⁰⁵ While most of these reasons for interpreting the feast in 25:6–8 as making an imperial statement are compelling, an important, perhaps even more obvious, avenue of exploration contributes to the discussion; namely, how food and drink arising elsewhere in the imperial rhetoric of Isa 1–39 informs a reading of 25:6–8.

101 Beuken notes that criticized meals in Isa 5:12 and 21:5 contrast with 25:6–8. *Ibid.*, 348.

102 Polaski, *Authorizing an End*, 172–76.

103 Christopher B. Hays, *Death in the Iron Age II and in First Isaiah*, FAT 79 (Tübingen: Mohr Siebeck, 2011), 319.

104 *Ibid.*, 322–23. “When the seventh-century author of this text spoke of YHWH swallowing up Death, he would have meant primarily that YHWH would triumph over the power of death, destruction, and chaos that the Neo-Assyrian empire had embodied for Israel and Judah” (323).

105 Beuken, *Jesaja* 13–27, 348. For a survey of imperial feasts in the Bible, see Polaski, *Authorizing an End*, 177–79; Daniel L. Smith-Christopher, “Hebrew Satyagraha: The Politics of Biblical Fasting in the Post-Exilic Period (Sixth to Second Century BCE),” *Food and Foodways* 5 (1993): 285–87. See Gen 40:20; 1 Sam 25:36; Jer 51:39; Dan 5:1–10, 29; Esth 1:1–8; 5:5–8; 7:1–7.

With others noting how a presentation of YHWH as universal king (24:23) is at the core of the message of Isa 24–27 as an extension of Isa 1–23,¹⁰⁶ it is surprising how little attention is given to how the motif of eating supports this end. As argued above, it is likely that the world-wide vine depletion in Isa 24 is understood as the result of YHWH utilizing imperial tactics to punish all sinners when interpreted in light of previous uses of such within Isa 1–39. Positive promises of food provision are also portrayed in an imperial light in Isa 1–39. In Isa 1:19, the promise of eating for the obedient resembles similar promises by empires and serves as an alternative to food destruction in 1:7 (cf. 36:16–17). In 2:4, YHWH's kingship results in land cultivation for all nations that obey him. In 3:10 and 4:2, the prospect of eating is an alternative to a blockade. Furthermore, the hope of cultic feasting with YHWH in Egypt (19:21) and with YHWH in Jerusalem (23:18) asserts YHWH's royal supremacy in the land of Egypt and in reversing Tyre's prominence. Promises of eating in Isa 28–39 also arise within imperial rhetoric that assert YHWH's kingship, as will be evident later in 30:22–26, 33:16–17, and 37:30. With these positive portrayals of eating in Isa 1–39 commonly relating to YHWH's supremacy amidst imperial contexts, it seems likely that the book invites an interpretation of this feast through an imperial lens.

The literary context within Isa 24–25 supports this imperial reading, as noted above. With YHWH of Hosts (24:23) judging the host (צבא) on high and the kings (מלכים) of the earth (24:21) as he rules (מלך) on Mount Zion (בהר) (ציון; 24:23) at the end of ch. 24, it is apparent that the feast hosted by YHWH of Hosts (25:6//24:23) “on this mountain” (בהר הזה) in 25:8 (cf. 24:23) is connected with YHWH's kingship on Zion.¹⁰⁷

Using a banquet to promote kingship in Isa 25:6–8 accords with the practice of kings in the ancient Near East. Not merely enthronement festivals, these feasts were a means for a king to demonstrate his power and goodness to constituents both at home and abroad. A famous example of this is the banquet of Ashurnasirpal II.¹⁰⁸ After describing his revitalization of conquered lands and detailing his own accumulation of food in a newly conquered city, he boasts of a ten-day banquet that he holds for 47,074 men and women and 5000 dignitaries from many lands. Another example of feasting at the service of imperial propaganda arises in the White Obelisk, where an Assyrian king hosts a

106 Beuken, “YHWH's Sovereign Rule,” 91.

107 MacDonald, *Not Bread Alone*, 193–94.

108 See in Grayson, *Assyrian Rulers of the Early First Millennium BC II* (858–745 BC), RIMA 2 (Toronto: University of Toronto Press, 1996), A.O.101.30 102–54, cf. A.O.101.1 iii77b–84a. See also Cho and Fu, “Death and Feasting,” 135.

feast following a conquest to celebrate his power.¹⁰⁹ Jacob L. Wright attests to many other iconographic and epigraphic examples of kings feasting following victory. Importantly, his findings cast light upon why there is such a focus on the drink aspect of the feast in Isa 25:6–8. In many of these images, glasses are raised to signal victory and wine consumption is taking place.¹¹⁰ This suggests that YHWH's feast (מִשְׁתֶּה), which includes the finest of wine (שְׁמֵנִים מִמַּחֲסִים (שְׁמֵרִים מִזְקִיקִים)), is a royal celebration of victory.

The use of feasts as occasions to display political power also occurs throughout the Old Testament (e.g., Gen 40:20; 1 Kgs 1:5–49; 3:15; 10:4–5; 2 Kgs 25:28–30; Jer 51:39; Dan 5:1–10, 29; Esth 1:1–8; 5:5–8; 7:1–7).¹¹¹ For a reader living under imperial shadows, the vision of YHWH holding a feast for many peoples connotes a context which celebrates YHWH's kingship and power in victory. This declaration of YHWH as victorious king is fitting in this context where YHWH goes on to conquer a mythic foe, מוֹת, receives praise for his salvation, and metes out judgment on Moab (25:7–12).

Not only does the feast promote the king's power, it also shapes the identity of the peoples around him and furthers his reputation.¹¹² In a world where receiving leftovers from the meal of a king was a badge of honor,¹¹³ the hope of

109 Peter Altmann, *Festive Meals in Ancient Israel: Deuteronomy's Identity in their Ancient Near Eastern Context*, BZAW 424 (Berlin: De Gruyter, 2011), 82–85; Holly Pittman, "The White Obelisk and the Problem of Historical Narrative in the Art of Assyria," *The Art Bulletin* 78 (1996): 354.

110 Jacob L. Wright, "Commensal Politics in Ancient Western Asia: The Background to Nehemiah's Feasting (Part 1)," *ZAW* 122 (2010): 212–33; "Commensal Politics in Ancient Western Asia: The Background to Nehemiah's Feasting (continued, Part 11)," *ZAW* 122 (2010): 333–52. As early examples, he points to the "Standard of Ur" where scenes of battle and feasting contrast one another, basins from Ebla with a king raising a glass of wine in victory (twenty-second century BCE), and ivories from Megiddo (late bronze age) where a king is drinking celebratory wine (225–27). He then identifies similar motifs of glass raising in ivories from Nimrud (ninth century BCE), as well as in reliefs from Sargon's palace (228–29). This amounts to a compelling case that the banquet was an occasion for celebrating victory, with wine symbolizing victory.

111 For a fairly thorough overview of uses of feasts in Samuel and Kings, see Wright, "Commensal Politics (Part 1)," 218–23. See also Beuken, *Jesaja* 13–27, 348; Polaski, *Authorizing an End*, 177–79; Daniel L. Smith-Christopher, "Hebrew Satyagraha," 285–87.

112 On reputation and meal hosting in anthropology, see David E. Sutton, *Remembrance of Repasts: An Anthropology of Food and Memory* (Oxford: Berg, 2001), 47–51.

113 Simo Parpola, "The Leftovers of God and King: On the Distribution of Meat at the Assyrian and Achaemenid Imperial Courts," in *Food and Identity in the Ancient World*, ed. Cristiano Grottanelli and Lucio Milano, *History of the Ancient Near East* 9 (Padova: S. A. R. G. O. N. Editrice e Libreria, 2004), 281–312.

participating in a luxurious (שְׂמִינִים) feast with King YHWH would encourage the people by simply being included.¹¹⁴ This is evident in biblical narratives, both for everyday meals and for special feasts. David's declaration of love toward Jonathan's family is symbolized by allowing Mephibosheth to eat at David's table (2 Sam 9:7, 10). Recognizing the gravity of this gesture, Mephibosheth is astounded and asks, while bowing down, "What is your servant that you have turned to a dead dog like me?" (2 Sam 9:8). While access to everyday meals with the king is certainly a badge of honor, invitations to participate in a royal feast had a similar effect. Haman's comments to his wife reveal the privilege of attending a royal feast: "Even Esther, the queen, has not brought with the king to the feast (מִשְׁתֶּה) which she made anyone but me. Indeed tomorrow, I have been summoned to her with the king" (5:12).

Though being invited to a feast may result in a unfortunate reversal, as is the case with Haman (Esth 7) and the chief baker during Joseph's time (Gen 40:22), inclusion in a feast certainly creates an important link between the attendees and the host, in this instance a king. As Wright observes, the ingestion of food at a feast creates an internal bond between the people and their king. Not only is the bond between people and king strengthened; the peoples are united to one another through consumption of the same meal, at the same table. They begin to understand themselves, together, as the people of the king.¹¹⁵ This powerful motif of a feast as an occasion for societal bonding is apt for Isa 25:6–8, as all nations will partake together.

Questions arise, however, with regards to who will attend the feast. There is tension between this feast being for "all nations," universal (25:6), and yet also resulting in the removal of shame from his people, particular (25:8).¹¹⁶ Polaski helpfully argues that the focus on Zion as a place of pilgrimage and as exalted would bring encouragement to faithful Judahites, while also including the benefit for the faithful from among the nations. In other words, "YHWH will hold hegemony over all peoples, with Israel serving a special role."¹¹⁷ While the universal and particular are not at odds with one another, the question remains as to "who" will be a part of the feast instead of experiencing the curses of Isa 24. With Isa 1–39 promising food to the obedient (1:19; 2:4; 3:10; 4:2; 30:20–26) and those who trust in YHWH (30:20–26; 37:30), we may presume that those

114 The eschatological feast functions as a sort of prospective memory, where the anticipation of future occasions of feasting resonate with prior experiences. See Sutton, *Remembrance of Repasts: An Anthropology of Food and Memory*, 28–31.

115 Wright, "Commensal Politics (Part 1)," 213–17.

116 Blenkinsopp, *Isaiah 1–39*, 358; Kaiser, *Isaiah 13–39*, 200.

117 Polaski, *Authorizing an End*, 192.

obedient or submissive to YHWH will participate in this feast. This finds support when read in parallel with chapter 24, where the disobedient will experience ruin. Logically, a reader would infer that the recipients of blessing in Isa 25 are the faithful. Further support for this comes from seeing the development of the vineyard from 5:1–7 to 27:2–6. While moral decay made the vineyard putrid in 5:1–7, its rejuvenation to fill the entire world suggests a change in behavioral status.¹¹⁸ This implies that a change in character has taken place in this vineyard. Within the vision of Isa 24–27, visions of hope refer to the destiny of the righteous. It is likely, then, that a reader may infer that attendance at King YHWH's feast is for those obedient to him from all nations, though Israel's distinct status remains.

While the positive elements in the feast in 25:6–8 are for the faithful, there is a hint that judgment will still be executed against YHWH's enemies at this feast. As Cho and Fu note, YHWH's swallowing of מוֹת and the removal of חֲרָפָה “may suggest a scene of judgment against (some of) the foreign nations who have been invited to the eschatological feast.”¹¹⁹ Reproach at times relates to how the nations shamefully treat Israel (Zeph 2:8; Lam 5:1–2). For this reason, the expectation of swallowing it could signal how at this feast YHWH will bring an end to all forces that have shamed Israel (cf. 25:10–12). This, however, does not mean that all who attend the feast from all nations will be put to shame—just those who do not submit to YHWH's kingship.

It should be evident from the discussion above that the topic of eating in Isa 1–39 often relates to imperial backdrops, so it is likely that a reader would approach the feast 25:6–8 in an imperial light. This feast, however, differs in several respects from other uses of food and drink in Isa 1–39. These differences contribute to the climactic nature of 25:6–8 within the book. First, the prospect of food provision in Isa 25:6–8 is localized at Zion, which advances beyond focus on revitalization of land generally in Isa 1–39, subsequent to Zion's establishment. Isaiah 23:18 is an exception to this. A feast in Zion, though, likely assumes an abundance of food supply from the surrounding territory.¹²⁰

118 The scope of this project does not permit a thorough treatment of Isa 27:2–6. For several recent examinations of Isa 27:2–6, see Thomas, “Building House to House (Isaiah 5:8)”; Benjamin J. M. Johnson, “‘Whoever Gives Me Thorns and Thistles’: Rhetorical Ambiguity and the Use of מִי יִתֵּן in Isaiah 27.2–6,” *JOT* 36 (2011): 105–26.

119 Cho and Fu, “Death and Feasting,” 131–32.

120 On the overlap between Zion's flourishing and rural flourishing, see Davis, *Scripture, Culture, and Agriculture*, 155–78; Donald E. Gowan, *Eschatology in the Old Testament*, 2nd ed. (Edinburgh: T. & T. Clark, 2000), 100–104.

Second, Isa 25:6–8 moves beyond anticipating ordinary occasions for eating from revitalized land (1:19; 3:10; 4:2; 30:23–26; 32:20; 37:30) or in cultic contexts (19:21; 23:18) in Isa 1–39 to envisioning a special occasion of eating—a feast hosted by YHWH.¹²¹ “A banquet broke with the ordinary, occasioned as it most often was by fortunate circumstances in life that were outside the daily routine and thus naturally joyful.”¹²² The political nature of this should not be overlooked. As Bottéro notes, “All this more spectacular largesse associated with a meal recalled both the beneficent power of the king, who provided it, and the vital importance of remaining happily subject to his advantageous authority . . . [F]easts and festivities were *eminently political acts*.”¹²³ Isaiah 25:6–8, then, contributes to the prospect of eating in Isaiah by anticipating a *special* occasion of eating—a feast.

Third, the inclusion of all nations at this feast (25:6) goes further than the general anticipation of the nations cultivating land (2:4) and eating sacrifices before YHWH in Egypt (19:21). The nations will have a place at YHWH’s table.

Fourth, the incorporation of mythic elements, such as YHWH swallowing מוֹת, contributes to the heightening in this passage. Thus, when reading the feast in Isa 25:6–8 within the context of other uses of food and drink in Isa 1–39, eating rhetoric reaches a climax by localizing in Zion, by specializing through envisioning a unique meal that breaks from the mundane, by universalizing through including all nations, and by mythologizing through swallowing death.

If, as MacDonald argues,¹²⁴ the table is a microcosm for the kingdom as a whole, this feast signifies a kingdom with YHWH as king, where all enemies and evil are subdued, that is international in scope though retaining particularist dimensions, and is full of joy for the submissive. The imperial texture of Isa 25:6–8 fits in well with the relational, mythic, and royal elements noted by other scholars. While not precisely a covenant meal, this feast promotes

121 On the relationship between mundane and special meals, see Sutton, *Remembrance of Repasts*, 19–21, 103–32; Mary Douglas, “Deciphering a Meal,” in *Myth, Symbol, and Culture*, ed. Clifford Geertz (New York: W. W. Norton and Company, 1971), 61–81. Claassens views the feast on Mount Zion as “an ongoing feast” though it is unclear why. *The God Who Provides: Biblical Images of Divine Nourishment* (Nashville: Abingdon, 2004), 75.

122 Jean Bottéro, *The Oldest Cuisine in the World: Cooking in Mesopotamia*, trans. Teresa Lavender Fagan (Chicago: University of Chicago Press, 2004), 99.

123 *Ibid.*, 105 (italics original).

124 Nathan MacDonald, “‘The Eyes of All Look to You’: The Generosity of the Divine King,” in *Decisive Meals: Table Politics in Biblical Literature*, ed. Kathy Ehrensperger, Nathan MacDonald, and Luzia Sutter Rehmann, LNTS 449 (New York: T&T Clark International, 2012), 1–14.

YHWH's kingship while also declaring that many nations will be in relationship with the sovereign king, though with Israel retaining a special place. They will all have a spot at the king's table. Furthermore, the mythic elements in this feast heighten the rhetoric of these verses, as the feast is an occasion for King YHWH to showcase his ability to overcome mythic foes through swallowing מוֹת. Through the relational privilege of feasting with King YHWH and of witnessing the King's power over mythic foes, having an identity oriented toward YHWH through the table, there is ample reason for his people to celebrate this God as their savior in the following verse (25:9).

The argument above has sought to explore what reading Isa 25:6–8 within its literary setting in Isa 1–39 may connote. The climactic and imperial nature of this feast becomes more evident when recognizing how it accords with and advances uses of food and drink to promote YHWH's kingship in Isa 1–39.

The Prospect of Eating in Isaiah 28–35

The cosmic vision of judgment and salvation in Isa 24–27 transitions to more of a local and historical outlook in Isa 28–33, likely during the time of the Assyrian crisis.¹²⁵ Isaiah 34–35 then heightens these motifs of judgment and salvation from Isa 28–33 and 1–27. Within the message of Isa 28–35, the prospect of eating occurs on several occasions with an “imperial-retributive” focus.

Isaiah 30:18–26 depicts a coming era of God's grace (חֵן; vv. 18–19) in Zion for those waiting (חֹכֵה) for him. The particulars and implications of this are spelled out in 30:20–26. Within these verses, the verb נָתַן occurs twice with YHWH as the subject, both relating to the food theme (vv. 20a, 23a). In v. 20a, the gift of וּמִים לַחֵץ צָר לֶחֶם likely refers to punishment that YHWH previously brought upon his people in a siege, as argued above.¹²⁶ In v. 23a, a more positive giving (נָתַן) of food emerges as a result of God's provision of rain that will result in the seed sown in the land producing plentiful food (לֶחֶם) for humanity and their animals (cf. 30:23b–24). The vision of flowing waters (מִים) on every hill in v. 25 supplements the vision of food by imagining an unending drink and irrigation supply (cf. 32:20; 33:16). What accounts for the remarkable shift in YHWH's provision, from feeding his people like prisoners (v. 20a) to causing them to flourish (vv. 23–25)? Between those verses, a teacher arises who instructs his people in such a way that they forsake their idols (vv. 20b–22;

125 Blenkinsopp, *Isaiah* 1–39, 383; W. A. M. Beuken, *Isaiah* 28–39, 2; Seitz, *Isaiah* 1–39, 202–208; Smith, *Isaiah* 1–39, 469.

126 Blenkinsopp, *Isaiah* 1–39, 420; Oswalt, *Chapters* 1–39, 520; Smith, *Isaiah* 1–39, 518, 521; Sweeney, *Isaiah* 1–39, 392. See Beuken, however, who takes v. 20a positively as referring to the provision of food to the oppressed. *Isaiah* 28–29, 172.

cf. 2:20).¹²⁷ With the teacher and repentance situated between the transition from a negative giving of food and water (v. 20a) to a positive provision of food and water (vv. 23a–25), the importance of agency and obedience for experiencing eating, fertility in the land, is apparent.¹²⁸

The promise of abundant food in Isa 30:23–25 makes it clear that they need not run to other empires for a reversal of this situation (cf. 30:2; 31:1)—YHWH will ensure food restoration. Besides, Assyria, their great threat to food supply and the one promising a new promised land in 36:16–17, will have its day of judgment (30:27–33). It is YHWH, not a foreign empire, who is responsible for both food deprivation (30:20) and food provision (30:23). Furthermore, though being willing (אבה) and obedient (שמע) are requisite for future eating in Isa 1:19, the audience of Isa 30 has been unwilling (אבה) to obey (שמע) God (30:9, 15). With the help of the teacher, hardness will end (30:20b–22), enabling the audience to obediently trust (30:15) and experience blessing in the land (30:23–26).¹²⁹ Though an early reader may have expected this era of fertility to arise after Sennacherib's ravaging of Judah and Assyria's defeat (30:27–33), Isa 1 clarifies that Assyria's departure and Zion's deliverance does not usher in an era of eating. Fertility in the land awaits a community of justice and faithfulness.

Isaiah 32 and 33 draw upon the motifs of judgment and salvation for Zion in 28–31 and demonstrate the central role of the king in this (32:1; 33:17, 22).¹³⁰ Isaiah 32:15–20 depicts how God's spirit reverses the desolation of the city, which had included the loss of food from 32:9–14. How does 32:15–20 relate to the food motif? First, with food deprivation as a key feature of the city's ruin in 32:9–14, a reader may infer that the renewal of the city turned מדבר includes a plentiful food supply in 32:15–20. Second, if Isa 32 is taken as a whole, the context of righteousness in 32:15–20 certainly excludes those fools in 32:6 who

127 There is disagreement regarding the identity of the teacher. For those taking the teacher here to be God, see Childs, *Isaiah*, 227; Oswalt, *Chapters 1–39*, 560; Smith, *Isaiah 1–39*, 521. The strongest evidence for this stems from 2:2–4, where YHWH is one who teaches in the דרר, paralleling concepts in 30:20. See Sweeney, *Isaiah 1–39*, 392, and Blenkinsopp, *Isaiah 1–39*, 420–21, for other options.

128 Beuken, *Isaiah 28–39*, 173; Blenkinsopp, *Isaiah 1–39*, 421; Oswalt, *Chapters 1–39*, 561; Smith, *Isaiah 1–39*, 522.

129 See Sweeney, *Isaiah 1–39*, 396, for lexical correspondence with Deuteronomistic traditions. Laberge especially argues for a Deuteronomistic influence on the food language in Isa 30. "Is 30, 19–26: A Deuteronomistic Text?," *EgT* 2 (1971): 35–54. Beuken helpfully points out, however, that such language is not limited to a Deuteronomistic source. *Isaiah 28–39*, 172–73.

130 Sweeney, *Isaiah 1–39*, 354.

withhold food and drink from the hungry and thirsty.¹³¹ This elicits hope in a new era in which such food and drink hoarding will be absent. Third, and most obvious, 32:20 concludes with a statement regarding this future reality, closely corresponding with the prospect of eating in 30:23 and 37:30. With 30:23 and 37:30, 32:20 depicts a future of blessing in the realm of sowing (זרע). This calls to mind an era when enemy interruption in the cultivation cycle will end. Livestock will also benefit, presumably through grazing, during this time (32:20; cf. 14:30; 27:10; 30:23).¹³² It is possible, then, that the eating-theme figures in Isa 32:1–20 in order to show that food deprivation via either fools (32:6) or foreign armies (32:9–14) will find reversal through governance and the spirit resulting in food restoration.

Isaiah 33 fittingly follows Isa 32 as it also deals with the role of the king in Zion's judgment and restoration (33:17, 22). It differs from Isa 32, however, in that ch. 33 contains allusions to so many texts in Isa 1–32 and 40–66 that many consider it to be the conclusion of the first half of the book.¹³³ While it is possible that Isa 33 could have served such a role in an earlier phase of the book's organization, it is most likely that Isa 34–35 and 36–39 conclude Isa 1–33 and transition to Isa 40–66. Aware of how Isa 33 draws upon many previous passages, we will consider how one verse pertaining to food (33:16) functions within the flow of thought of Isa 33 in light of Isa 1–39.

Isaiah 33:16 announces, “He shall dwell (שכן) on the heights (מרום); his defense (משגב) will be a fortress of rocks; his food (לחם) will be given to *him*, his water surely.” To whom does “him” refer? In the context of 33:14b–15, this pronoun refers to the morally upright person who is able to sojourn (גור) with

131 The strongest support for interpreting Isa 32 as a whole is the use of משפּט and terms from the צדק root in 32:1, 7, and 16–17.

132 Blenkinsopp, *Isaiah 1–39*, 435; Kaiser, *Isaiah 13–39*, 336; Sweeney, *Isaiah 1–39*, 415; Wildberger, *Isaiah 28–39*, 263.

133 For the many connections, see W. A. M. Beuken, “Jesaja 33 als Spiegeltex im Jesajabuch,” *ETL* 67 (1991): 5–35; Sweeney, *Isaiah 1–39*, 430–31; William H. Brownlee, *The Meaning of the Qumrān Scrolls for the Bible with Special Attention to the Book of Isaiah* (New York: Oxford University Press, 1964), 251–53; Craig A. Evans, “On the Unity and Parallel Structure of Isaiah,” *VT* 38 (1988): 134–35. Others argue that Isa 35 is a bridge between the sections. See Odil Hannes Steck, *Bereitete Heimkehr: Jesaja 35 als redaktionelle Brücke zwischen dem ersten und dem zweiten Jesaja*, SBS 121 (Stuttgart: Verlag Katholisches Bibelwerk, 1985); Hagelia, “Meal on Mount Zion.” While acknowledging some validity in these approaches, the temporal gap between Isa 36–39 and Isa 40 along with historical connections between Isa 1 and 36–39 provides strong support for interpreting Isa 36–39 as a historical bridge, while acknowledging that Isa 34–35 provides a symbolic bridge between the two sections as well.

God (cf. Pss 15; 24). The use of שָׁכֵן, מְרוֹם, and מְשֻׁבַּג to describe the future of one walking in צְדָקוֹת echoes back to 33:5, where exalted (שָׁבַג) YHWH is said to dwell (שָׁכֵן) on high (מְרוֹם) and to fill Zion with justice and righteousness (צְדָקָה). The righteous in this way will receive an existence parallel to God's in Zion.¹³⁴ As part of this future security, such a person will be given food (לֶחֶם) and have a reliable water supply (מִים).¹³⁵

A few initial observations from the near literary context (chs. 28–32) provide some insight into why food and water surfaces here. In Isa 30, YHWH also promises bread (לֶחֶם; 30:23) and water (מִים; 30:25) for those dwelling in Zion (30:20). Furthermore, though not set in a city, Isa 32:20 anticipates an era of sowing (זָרַע; cf. 30:23) beside waters (מִים) during a time of צְדָקָה (32:17). Isaiah 33:16c, then, coordinates with 30:23–25 and 32:20 in this context in their witness to a future of plentiful water and food for the faithful. Unique, however, to Isa 33:16 is that the provision of water is located within the city and does not adopt a rural vision. Such an emphasis is not surprising in light of royal efforts to ensure water supply and food storage for Jerusalem and other fortified cities amidst sieges. In this way, the promise of abundant food and water within a city fortress is a promise of protection and provision in a city that is unassailable. With 33:17 noting YHWH's kingship, it is logical that the prospect of food and drink in 33:16 is a benefit for being in league with YHWH, the unrivaled king whose city is not vulnerable to starvation amidst a blockade.

Isaiah 1–39 enriches our understanding of 33:16c. As suggested above, Isa 33:16 signals the time when siege warfare will not threaten Zion's people. Long gone will be the vision of YHWH executing a blockade of לֶחֶם and מִים in Isa 3:1 (cf. 36:12). No longer will enemies ravage their food supply (1:7; 7:15, 22–23; 30:20). The terms סָלַע (cf. Isa 2:21; Obad 3) and מְשֻׁבַּג in 33:16 and visions of YHWH's enemies being defeated (33:3, 12, 19, 21, 23) in this chapter contribute to the sense that the announcement of food and water provision supports the proclamation that YHWH will reign as king, unrivaled in Zion (33:22). No longer will the community be עַם כְּבֹד עֹץ who is חָלִי as in 1:4–5; sickness (חָלָה) will be gone and their iniquity (עֲוֹן) forgiven (33:24; cf. 6:5, 7).¹³⁶ In this way, the provision of food and drink in 33:16 contributes to the aim of Isa 33 of asserting YHWH as the eternal king who will bring great blessing to the obedient in Zion, unthreatened by the looming threat of other empires to the food and water supply of his people. Furthermore, by presenting this benefit as being for

¹³⁴ It is likely that the setting of 33:16 is Zion per 33:14.

¹³⁵ Contra Oswalt, who interprets this as spiritual starvation. *Isaiah 1–39*, 601. See Kaiser, *Isaiah 13–39*, 346–47; Kissane, *The Book of Isaiah*, 377; Wildberger, *Isaiah 28–39*, 293.

¹³⁶ Sweeney, *Isaiah 1–39*, 430–31. On the link with ch. 6, see Beuken, “Jesaja 33,” 24.

the obedient (33:14–15), the prospect of eating is a reward for the faithful, as is the case throughout Isa 1–39 (1:19; 2:4; 3:10; 25:6–8).

Summary

The prospect of eating and drinking in Isa 2–35 is the other side of the “imperial-retributive” coin. Isaiah 1:19 opens the book with the prospect of eating as a reward for obedience and a reversal of lack of food in 1:7. Throughout Isa 2–35, promises of food and drink for the obedient occur in contexts that present them as alternatives to YHWH’s sovereign use of imperial power to destroy and confiscate food and drink (cf. 1:19 as reversal of 1:7; 3:10 and 4:2 as reversals of 3:1, 7; 25:6–8 as an alternative to wine deprivation in ch. 24; 30:23–26 as a reversal of 30:20; 32:20 as a reversal of 32:9–14). Additionally, while there is strong reason to infer an imperial overtone in many of these passages, promises of food and drink also arise in contexts of explicit statements of YHWH’s kingship (24:23; 25:6–8; 33:16–17). Furthermore, the prospect of food and drink in Isa 1–39 is regularly seen as a reward for the faithful (cf. esp., 1:19; 3:10; 30:21–26; 33:14–16). Finally, as argued above, Isa 25:6–8 is a climactic development of the topic of the prospect of eating within Isa 1–23 and 28–35, enhancing the cohesion of the first part of Isaiah. Thus, an “imperial-retributive” schema is a helpful way of expressing the function of food and drink in the message of Isa 1–39. For later readers, this schema may explain why food supply remains minimal (Joel 1:17; Hag 1:11) and under threat (Isa 62:8, 65:22), while protecting YHWH’s sovereign status; obedience is needed for rejuvenation in the land.

Conclusion

This chapter has examined how the “imperial-retributive” function of eating in Isa 1 develops within Isa 2–35. As in Isa 1:7, there are many instances in Isa 2–35 where lack of food and drink caused by military practice is a means of punishment for sin (3:1, 7; 4:1; 5:14; 7:15, 21–22; 8:21; 16:7–10; 17:10; 24:7–11; 30:20; 32:9–14). Such devastation arises in the major sections of Isa 1–39. Lack of food in Judah and Ephraim in Isa 1–12 and 28–35 (1:7; 3:1; 7; 4:1; 7:15, 21–22; 8:21; 30:20; 32:9–14) and other nations in Isa 13–23 (16:7–10; 17:10; 23:18) culminates with world-wide vine (גפן) depletion as judgment for sin in chapter 24. This contributes to the cohesion of this first part of the book, as sinners everywhere share the destiny of those who earlier experienced food and drink deprivation at the hands of Assyria and later Babylon. Rhetorically, in the final form of Isaiah, these oracles offer later readers a prophetic perspective on these traumatic events. They assert that such devastation does not mean other empires

are supreme; YHWH is the true king who uses these tactics for his purposes. Furthermore, with the culmination of food deprivation still looming (Isa 24), these warnings aim to motivate repentance during the “meantime.” Thus, an “imperial-retributive” schema is a helpful way of conceptualizing the use of food and drink deprivation in Isa 1–35.

Continuing in a negative track, Isa 1 also confronts improper approaches to eating to justify judgment (1:3, 11–14, 29–31). This is also the case in Isa 5 where the prophet confronts monopolizing food sources (fields) in 5:8, and intoxication with drink in Isa 5 and 28–29 (5:11–12; 28:1, 3, 7; 29:9). In 21:5 and 22:12, the prophet points to eating at inopportune times as evidence for deserved punishment. Additionally, Isa 1:20 utilizes an eating metaphor to express judgment for sin; the disobedient will be consumed by the sword. Isaiah 31:8 advances this idea by declaring Assyria’s destiny to be devoured (אכל) by a non-human sword (חרב).¹³⁷ The use of food imagery to convey judgment reaches a pinnacle in chs. 33–34 with the consuming (אכל) fire (33:11, 14) and with YHWH’s sword (חרב), and even the land, having their fill of Edom’s blood in Isa 34:5–7. בלע also serves a similar purpose in Isa 1–39. YHWH’s swallowing (בלע) death in 25:7–8 reiterates the futility of the covenant with death noted in 28:15, 18.¹³⁸ This links back to Isa 5, where Sheol opens its mouth wide to swallow the drunkards in that context (5:14; cf. 9:11). Thus, the condemnation of improper uses of food found in 1:3, 11–14, and 29–31 and the use of the eating concept to convey judgment metaphorically in 1:20 find correspondence throughout Isa 2–35.

The prospect of eating throughout Isa 2–35 resonates with the “imperial-retributive” usage in 1:19. YHWH’s promises of food and drink take on an imperial flavor as they announce his plan to reverse his tactics of food deprivation by providing for the obedient (1:19; 3:10; 4:2; 25:6–8; 30:23–25; 32:20; 33:16). It is no surprise, then, that his role as provider of food, even at a banquet, is noted in two passages that explicitly mention YHWH’s kingship (25:6–8 [cf. 24:23]; 33:16–17). Furthermore, just as food deprivation culminates in ch. 24, so food provision comes to a peak at a special meal around YHWH’s throne in Zion in ch. 25 with all nations participating. With obedience essential for experiencing these promises, it seems that just as Isa 1:19 aims to motivate obedience while endorsing YHWH’s sovereignty by promising future eating, so the prospect of eating does throughout Isa 2–35.

With the positive and negative uses of food and drink in the rhetoric of Isa 1 finding resonance in Isa 2–35, it is worth recalling that Isa 1 conceptualizes

¹³⁷ Beuken, *Isaiah 28–39*, 205–206.

¹³⁸ Hagelia, “Meal on Mount Zion,” 90.

its message of judgment and restoration from 1:2–20 in light of Zion (1:21–26). Even if eating does not occur explicitly in 1:21–26, a reader would likely draw upon earlier articulations of judgment and promise in 1:2–20 to imagine that Zion's coming judgment would include food deprivation (cf. 1:7–9) and its restoration would result in food provision (1:19). Food deprivation and promises of its restoration closely associate with Zion's destiny throughout Isa 2–35. In 2:4, Zion's exultation will result in land cultivation. In Isa 3–4, Zion's judgment includes a blockade of food sources (3:1, 7; 4:1) and its renewal involves boasting of plentiful food in the land (3:10; 4:2). In Isa 5, Jerusalem's deserved judgment (5:3) will result in infertility in the land (5:10). The warning of eating curds and honey in a nomadic existence in 7:15, 21–22 and of the ruin of vineyards (7:23) are set in the context of warfare in Judah reaching up to Jerusalem's neck due to faithlessness. As for the use of eating in the OAN, there are glimpses that the judgment of the nations is a necessary implication of Zion's establishment (14:32; 16:1; 18:7). YHWH's people will enjoy the spoils of Tyre in Zion (23:18). In Isa 24–25, YHWH takes his throne on Zion as the king who judges the world through world-wide wine depletion (24:7–11) and hosts a banquet there for the faithful among the nations (25:6–8). Furthermore, though Zion experiences meager food amidst siege (30:20) and destruction of Judah's fields (32:9–14), there is hope upon Zion's establishment for ample provision (33:16; cf. 30:23–26; 32:20). Thus, though food and drink have an important function in asserting YHWH's kingship and justifying God's retribution, this "imperial-retributive" use of food and drink fits within the larger schema of envisioning Zion's judgment and restoration.

What do these insights prove? At the very least, the study above exposes how regularly Isa 1–35 addresses the topic of food and drink deprivation and provision. This highlights the importance of providing the war-torn community with a prophetic perspective for coping with life amidst a lack of food and drink (past, present, and future), while living in anticipation of abundant food and drink. Furthermore, an "imperial-retributive" schema seems to be a helpful way of conceptualizing the various uses of food and drink in Isa 1–35.

It is possible to go further than concluding that provision and lack of food and drink are prominent motifs which are best understood through an "imperial-retributive" framework. It is reasonable to suggest that the insights above support the notion that Isa 1 intentionally uses eating to introduce Isa 2–35. Since the promise of eating in 1:19 is at the rhetorical climax of this chapter, as a reversal of food deprivation in 1:7, the concept is not just an obscure detail that happens to be in the oracle chosen to introduce the book. Eating is an integral part of the message of Isa 1, raising the possibility that one reason the texts in Isa 1 were chosen to introduce the book is because food

deprivation and provision aptly introduce the concepts of judgment and restoration that recur throughout Isa 2–35. This establishes cohesion within this part of the book. Those responsible for organizing the book could have been aware of the many oracles related to food and drink in Isa 2–35 and chose to introduce the book with a topic that would prepare for this.

Additionally, and related, there are several instances where language from 1:7 and 1:19–20 associates strategically with other passages. In 1:7, the desolate (שׁממה) land (אֲדָמָה) that involves food destruction by foreigners relates with the anticipation in 6:11 that hardness will last until the land is desolate. This strategically guides a reader at the beginning of the book to discern that land desolation from the time of Assyria will not be the pinnacle of such, providing hermeneutical guidance for reading the book. The promise of eating (אָכַל) the good (טוֹב) of the land as a reward for willing (אֲבָהָה) obedience (שָׁמַע) in 1:19 resonates both with promises to the righteous that they will eat (אָכַל) the good (טוֹב) of their deeds in 3:10 and with continued food deprivation due to a lack of willing (אֲבָהָה) obedience (שָׁמַע) in Isa 30. Furthermore, the metaphorical use of אָכַל and חָרַב in 1:20 to envisage the judgment of sinners corresponds with the use of these same terms to depict Assyria's destiny (31:8). Though these linguistic associations could be the result of common idiomatic expression, it is at least possible that the ability of contents now found in Isa 1 to resonate linguistically with these other passages made it a helpful starting point for introducing these concepts that arise and develop in Isa 2–35.

Furthermore, as noted above, threats of food and drink lack and promises of provision in Isa 1 inaugurate a strand of coherence that contributes to binding the destiny of Judah and Ephraim, other nations, and the entire world together from Isa 1–12; 13–23; 24–27, and 28–35.

Finally, in the next chapter, associations between Isa 1 and 36–37 provide further support for the strategic nature of the topic of food and drink within Isa 1 that develops throughout this first half of the book. It is plausible that the compiler of the book discerned that beginning the book with a message that includes the topic of eating would open up important hermeneutical and conceptual horizons for later readers through associations with eating in Isa 36–37, as well as occurrences of food and drink in Isa 2–35.

Imperial Rhetoric and Eating in Isaiah 36–37

The previous two chapters investigated the role of eating in Isa 1 and traced the “imperial-retributive” schema arising from there through Isa 2–35. The question lingers as to whether a case can be made that this is structurally significant. Since Isa 36–39 is a “bridge” within the book of Isaiah, there is good reason to expect that if eating is structurally significant the concept would arise here in a way that corresponds with Isa 1. With the role of eating in the rhetoric of Isa 36–37 being almost entirely ignored among scholars, we will begin by paying attention to its place within these chapters before reflecting on how the use of eating in Isa 36–37 relates to food and drink in Isa 1–35.

A brief review of scholarship on Isa 36–37 will set the stage for our literary exploration of the function of food and drink in these chapters. Since the late nineteenth century, source-critical questions have dominated discussions on Isa 36–37.¹ A general consensus was held until the 1970s that Isa 36–39 derives from 2 Kgs 18–20.² It was maintained that 2 Kgs 18–19 (//Isa 36–37) was the product of a redactional process of several sources.³ Second Kings 18:13–16 was the original core text (account A), with 2 Kgs 18:17–19:9a, 36–37 (account B1 // Isa 36:2–37:9a, 37–38) and 2 Kgs 19:9b–35 (account B2 // Isa 37:9b–36) later emerging as legendary accounts of Jerusalem’s preservation.⁴ The assumption

- 1 Most date this to B. Stade, “Anmerkungen zu 2 Kö. 15–21,” ZAW 6 (1886): 156–89. See Marvin A. Sweeney, *Isaiah 1–39: With an Introduction to Prophetic Literature*, FOTL 16 (Grand Rapids, Mich.: Eerdmans, 1996), 465; Jacques Vermeylen, “Hypothèses sur l’origine d’Isaïe 36–39,” in *Studies in the Book of Isaiah: Festschrift Willem A. M. Beuken*, ed. J. Van Ruiten and M. Vervenne, BETL 132 (Leuven: Peeters, 1997), 95.
- 2 For a defense of 2 Kgs 18–20 being written for its context in Kings, while mindful of Isaianic traditions, see Antti Laato, “Hezekiah and the Assyrian Crisis in 701 B.C.,” SJOT 2 (1987): 32–68.
- 3 For a review of scholarship, see Brevard S. Childs, *Isaiah and the Assyrian Crisis* (Naperville, Ill.: Alec R. Alenson, 1967); Christopher R. Seitz, *Zion’s Final Destiny: The Development of the Book of Isaiah: A Reassessment of Isaiah 36–39* (Minneapolis: Fortress, 1991), 47–118; H. G. M. Williamson, *The Book Called Isaiah: Deutero-Isaiah’s Role in Composition and Redaction* (New York: Oxford University Press, 1994), 189–211.
- 4 All agree that the combination of these accounts must date to after Sennacherib’s death in 681 BCE (2 Kgs 18:37; Isa 37:38). Seitz suggests the time of Manasseh at the earliest. *Zion’s Final Destiny*, 100–102, 116. Sweeney locates them in the time of Josiah. *Isaiah 1–39*, 484–85. While Clements initially dates these chapters to the time of Josiah, he later locates their compilation after 587 BCE. See *Isaiah and the Deliverance of Jerusalem: A Study of the Interpretation of Prophecy in the Old Testament*, JSOTSup 13 (Sheffield: University of Sheffield, 1980), 60–62; “The Politics of Blasphemy: Zion’s God and the Threat of Imperialism,” in *Wer ist wie du*,

was that the first verse of account A (2 Kgs 18:13 // Isa 36:1) and accounts B1–2 were added to the book of Isaiah as part of an appendix similar to the placement of 2 Kgs 24:18–25:30 at the end of Jeremiah. While most scholars still generally accept that Isa 36–37 derives from accounts A (2 Kgs 18:13), B1 (2 Kgs 18:17–19a, 36–37), and B2 (2 Kgs 19:9b–35),⁵ a small group of scholars argue that the narrative is best explained as crafted to fit within the book of Isaiah rather than Kings.⁶

Two developments within this conversation are most relevant for our analysis. First, scholars from both sides of the source-critical debate increasingly focus on how the conglomerate of sources in Isa 36–37 functions as a cohesive literary unit.⁷ Second, most scholars are further exploring the role of Isa 36–39 within the book of Isaiah. Instead of assigning Isa 36–39 the role of appendix, many are describing Isa 36–39 as a “bridge” between Isa 1–35 and 40–66.⁸ In the light of these two developments, the analysis below will focus on the role of food in Isa 36–37 as a literary unit. Later in the chapter, the function of these chapters as a “bridge” will be pursued further.

Herr, unter den Göttern? Studien zur Theologie und Religionsgeschichte Israels. Festschrift für O. Kaiser (Göttingen: Vandenhoeck & Ruprecht, 1994), 246. Smelik dates this narrative to the time of Zedekiah. See “Distortion of Old Testament Prophecy: The Purpose of Isaiah xxxvi–xxxvii,” *OTS* 24 (1986): 86.

- 5 Most accept these divisions. See, however, Joseph Blenkinsopp, *Isaiah 1–39: A New Translation with Introduction and Commentary*, AB 19 (New York: Doubleday, 2000), 468–69, who slightly modifies this by arguing that 36:1–37:7, 37–38 make up account B1. He then argues that v. 8 serves as a link to account B2 (37:9–36). For a more complex explanation, see Francolino J. Gonçalves, *L'expédition de Sennachérib en Palestine dans la littérature hébraïque ancienne*, EBib 7 (Paris: J. Gabalda, 1986), 351–487. He approaches 2 Kgs 18:13–16 as account A; 2 Kgs 18:19–19:9b, 36–37 as B1; 2 Kgs 19:9b–20, 32aβ–b, 34–35 as B2. In his estimation, 19:21–31 and 33 are secondary additions not worthy of a literary analysis as they do not accord with the context of B2.
- 6 See Peter R. Ackroyd, “Isaiah 36–39: Structure and Function,” in *Studies in the Religious Tradition of the Old Testament* (London: SCM, 1987), 105–20; Smelik, “Distortion”; Edgar W. Conrad, *Reading Isaiah* (Minneapolis: Fortress, 1991), 34–51; Vermeylen, “Hypothèses sur l'origine d'Isaïe 36–39.” Seitz argues that it was composed to fit in both Isaiah and Kings in *Zion's Final Destiny*. For a very reasonable critique of these arguments, see Williamson, *The Book Called Isaiah*, 189–211. He argues that it is best to understand that Isa 36–39 was composed by those mindful of Isaiah traditions, though initially for its setting in 2 Kings.
- 7 Smelik, “Distortion”; Sweeney, *Isaiah 1–39*, 465; Seitz, *Zion's Final Destiny*, 66–96; W. A. M. Beuken, *Isaiah 11: Isaiah 28–39*, HCOT (Leuven: Peeters, 2000), 335–37.
- 8 In the 1970s and early 1980s, Ackroyd, Childs, Clements, and Conrad legitimized the pursuit of considering the role of Isa 36–39 within the whole of Isaiah. See Ackroyd, “Isaiah 36–39”; Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress, 1979), 332–33; R. E. Clements, “The Unity of the Book of Isaiah,” *Int* 36 (1982): 120–21; Conrad,

Isaiah 36–37 as a Literary Unit

K. A. D. Smelik's 1986 article, "Distortion of Old Testament Prophecy: The Purpose of Isaiah XXXVI–XXXVII," is best known for its bold claim that Isa 36–37 is best understood as composed for its setting in Isaiah rather than being borrowed from Kings. Smelik also argues that Isa 36–37 may be understood as a cohesive literary unit.⁹ Following on from Smelik, many scholars, including Beuken, Seitz, and Sweeney, have maintained that the final form of Isa 36–37 can be read as a literary unity.¹⁰

Brevard S. Childs provides a helpful outline that exposes parallel dynamics between Isa 36:1–37:7 and 37:8–38.¹¹

- | | | |
|----|------------|---|
| 1. | 36:1–3 | Report of an Assyrian Invasion |
| | 4–10 | First Threat by Sennacherib through the Rabshakeh to Hezekiah |
| | 11–12 | Interruption: Speak in Aramaic |
| | 13–20 | Assyrian Threat Continues Explicitly toward Entire City |
| | 36:21–37:4 | Hezekiah's Response: Request for Intercession to God |
| | 5–7 | YHWH's Response through Isaiah: Punishment for Assyria |
| 2. | 37:8–9a | Report on Assyrian Strategy |
| | 9b–13 | Second Threat by Sennacherib through Messengers to Hezekiah |
| | 14–20 | Hezekiah's Response: Prayer for Divine Intervention |
| | 21–35 | YHWH's Response through Isaiah: Assurance |
| | 21–29 | Prophetic taunt |
| | 30–32 | Sign for remnant |
| | 33–35 | Promise to Zion |
| | 36–38 | Fulfillment of judgment on Assyrians |

Reading Isaiah, 34–51. Now, the term "bridge" is employed both by scholars who suggest that Isa 36–39 was composed specifically for the book of Isaiah (see Smelik, "Distortion," 72) and those who do not (e.g., Williamson, *The Book Called Isaiah*, 209; Sweeney, *Isaiah* 1–39, 456).

⁹ Smelik, "Distortion," 74–85.

¹⁰ Beuken, *Isaiah* 28–39, 341; Seitz, *Zion's Final Destiny*, 66–96; Sweeney, *Isaiah* 1–39, 465–71.

¹¹ Brevard Childs, *Isaiah*, OTL (Louisville, Ky.: Westminster John Knox, 2001), 272–73. I have modified a few of the titles to highlight the roles of Sennacherib and God in the narrative. See, however, Beuken, *Isaiah* 28–39, 344–46; Robert H. O'Connell, *Concentricity and Continuity: The Literary Structure of Isaiah*, JSOTSup 188 (Sheffield: Sheffield Academic, 1994), 130; Sweeney, *Isaiah* 1–39, 460–65.

This structure reveals the repeated pattern of a report (36:1–3; 37:8–9a) leading to Assyrian threats (36:4–10, 13–20; 37:9b–13), followed by responses from Hezekiah to God (36:21–37:4; 37:14–20) and then from God to Hezekiah through Isaiah (37:5–7, 21–35). While source critics often separated the first threat and responses (account B₁) from the second threat and responses (account B₂), Smelik's work was ground-breaking in his insistence that repetition of form and terminology does not expose different sources. Repetition, instead, plays an important literary function. As he puts it, "with every repetition the purpose of the narrative becomes more evident."¹² He carefully examines the resonances between the multiple threats, responses, and oracles. Below, we will sketch Smelik's argument in order to gain an overall sense of the message of Isa 36–37.

Repetition between Threats

K. A. D. Smelik begins by considering how the multiple *threats* by Assyria (36:4–10, 13–20; 37:9b–13) serve a literary purpose as repetition advances the message of the narrative.¹³ The initial part of the first Assyrian threat (36:4–10) emphasizes the theme of trust according to Smelik.¹⁴ This is confirmed as the Rabshakeh's address begins with the following question: *מה הבטחון הזה אשר בטה* (36:4). The root *בטח* occurs five additional times in the verses that follow (36:5, 6[2×], 7, 9), as the Rabshakeh "examines possible answers to this question."¹⁵ The Rabshakeh first challenges the logic of trusting in Egypt (36:4–6),¹⁶ and then claims that trusting in the Lord is futile because Hezekiah has done the Lord a disservice through centralization (36:7). In fact, it is the Lord himself who has sent Assyria to destroy Judah (36:10). Within this speech,

¹² Smelik, "Distortion," 78.

¹³ We have slightly revised Smelik's labels to accord with Childs's schema above. The major difference is that 36:4–10 and 13–20 are treated as one message by Smelik.

¹⁴ Smelik, "Distortion," 178. On the use of "trust" in Assyrian royal propaganda that parallels this account, see Paul E. Dion, "Sennacherib's Expedition to Palestine," *EgT* 20 (1989): 14. For an investigation of *בטח* in Kings and Isaiah in light of its use in this narrative, see John W. Olley, "'Trust in the Lord': Hezekiah, Kings, and Isaiah," *TynBul* 50 (1999): 59–77.

¹⁵ Smelik, "Distortion," 78.

¹⁶ Seitz argues that since Isa 36–37 generally presents Hezekiah as an example of faithfulness, the claim of the Rabshakeh regarding Hezekiah making alliances with Egypt finds little validation. He then claims that there is no evidence in Isa 1–35 that Hezekiah was involved in seeking a foreign alliance with Egypt. Such prophetic critiques (e.g., 31:1) could be aimed at other political leaders and troops. *Zion's Final Destiny*, 72–81. See, however, James M. Kennedy, "Yahweh's Strongman? The Characterization of Hezekiah in the Book of Isaiah," *PRS* 31 (2004): 383–97.

the Rabshakeh makes a hypothetical wager with the people merely to expose their weakness; he will provide one thousand horses if they have enough people to ride on them (36:8). Smelik insightfully points out that the Rabshakeh shows himself to be a pupil of Isaiah regarding God's commission of Assyria to destroy (10:6) and the call not to trust in Egypt (30:1).¹⁷ "Only by his misinterpretation of Hezekiah's cultic reforms has he betrayed himself."¹⁸ It is evident that the Rabshakeh wants to drive wedges between the people, their king, and their God.

The second part of the first *threat* (36:13–20) continues with significant developments after an interlude. The audience shifts from Hezekiah's messengers in part one (36:4–10) to "the people on the city wall" in part two of the threat.¹⁹ The theme of trust also advances in this speech. This is evident in the causative use of בָּטַח—the audience should not allow Hezekiah to cause them to trust in the Lord (36:15). Moreover, though בָּטַח was "the central motif word" in part one of this speech,²⁰ Smelik correctly identifies נָצַל as the new "motif word" in this second stage of the speech.²¹ The root נָצַל occurs eight times in these verses (36:14, 15[2×], 18[2×], 19, 20[2×]) as the Rabshakeh focuses especially on dismantling the idea that YHWH could deliver them. His logic is that none of the other gods (אֱלֹהִים, used five times in vv. 18–20) have been able to deliver their people from the hands of Assyria. Amidst this argument, he twice warns against Hezekiah deceiving the people into thinking that YHWH can deliver (36:14, 18). With the theme of trust advancing away from Egypt (36:6) and now centering on YHWH's inability to deliver, Smelik suggests that "[t]his is an indication that in the repetition the story is already more focused on the central theme: the arrogance of the Assyrian king."²² While the overtone of arrogance is certainly present, it seems that a more central theme would be emerging in the mind of a reader: Can YHWH be trusted to deliver his people from this blasphemous superpower?

17 There are historical records of Assyria claiming to be the tool of an enemy's deity, see Chaim Cohen, "Neo-Assyrian Elements in the First Speech of the Biblical Rab-Šāqê," in *Israel Oriental Studies* 9 (ed. Gideon Goldenberg; Tel-Aviv: Tel-Aviv University, 1979), 44–45.

18 Smelik, "Distortion," 79.

19 Ibid.

20 Ibid., 78.

21 Ibid., 79.

22 Ibid.

Within the second part of this first *threat*, the Rabshakeh makes a proposal that advances beyond the hypothetical offer of horses in 36:8.²³ Smelik observes that the proposal to allow Israel in the interim to eat from their own vines and figs and drink from their wells and to later lead them to “a new land, a new Promised Land” amounts to the Assyrian king acting as a god substitute (36:16–17).²⁴ Thus, the growing self-assertion of the Assyrian Empire develops through these speeches along with the themes of trust and deliverance.

The second *threat* from Assyria (37:9b–13) is often assumed to stem from a different source than the first threat by the Rabshakeh (36:4–20). Smelik argues, though, that it is “a sequel to Rabshakeh’s words” in the first speech. Instead of sending the Rabshakeh, Sennacherib now sends a letter. Smelik interprets this shift from oral speech to writing as follows: “A letter has to convince where spoken words have failed.”²⁵ This letter is the pinnacle of Sennacherib’s blasphemy. While the Rabshakeh warned the people that Hezekiah’s call for them to trust the LORD was deceptive (36:14–15), this letter now speaks against allowing God, in whom Hezekiah was trusting, to deceive him (37:10). Additionally, this second threat has a more extensive list of names than the Rabshakeh’s (36:18–20), and “special attention is paid to the fate of the kings as the letter is addressed to a king.”²⁶ To Smelik’s observations, we may also add that the theme of deliverance that was so prominent in the second part of the first threat (36:13–20) is now adapted to challenge Hezekiah’s assumption that YHWH is able to deliver (נצל) him, when no other gods could stop the Assyrian machine (37:11–12).

In summary, there are a variety of developments that Smelik detects within the Assyrian threats (36:4–10, 13–20, 37:9b–13). First, there is advancement in addressing Hezekiah’s messengers, the people of the city, and then the king. Second, a transition from oral discourse to written discourse occurs. Third, there is a move from warning the people of Hezekiah’s deception to warning Hezekiah of God’s deception (אשׁוּב; 36:14; 37:10). Fourth, while the Rabshakeh draws upon biblical language in both parts of the first speech, it becomes increasingly clear that he is distorting God’s word as he tries to replace YHWH with the Assyrian king. “[E]ach has its own function in the narrative and

23 For others who understand Isa 36:8 as hypothetical, see Beuken, *Isaiah 28–39*, 350–51; John Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids, Mich.: Eerdmans, 1986), 636.

24 Smelik, “Distortion,” 80.

25 Ibid., 81.

26 Ibid.

together they enhance the suspense in the narrative: will the Assyrian king taunt the Living God with impunity?"²⁷

Repetition between Responses

Following his consideration of the Assyrian threats, Smelik then pursues how the *multiple responses* of Hezekiah to the Assyrian threats develop within the narrative. In Hezekiah's first response where he rends his garments, approaches the temple, and requests that Isaiah intercede for him (Isa 37:1–4), Smelik suggests Hezekiah "does not request that the Lord will protect Jerusalem. He only mentions the possibility God will punish the blasphemy of the Assyrian king."²⁸ In this instance, Smelik oversteps the evidence. Isaiah 37:1–4 does not explicitly reveal what Hezekiah desires for God to do. He simply conveys why God may respond; God might have heard the blasphemous words of Sennacherib (37:4). Based upon his appeal for Isaiah to intercede for the remnant that is left (השארית הנמצאה), it may be inferred that Hezekiah expects some action by God to deliver his remaining people. This does not exclude, however, that this deliverance is partly a response to the arrogance of the Assyrian king.

Hezekiah's response to the second Assyrian threat (37:14–20) differs from the first. While Hezekiah again turns to God for help, he now does so without needing Isaiah to intercede. Smelik claims that "because Hezekiah has been reassured earlier by an oracle, he dares to approach God personally."²⁹ In this prayer, he again mentions the reproachful language of the Assyrian threat (37:17 // 37:4, (לחרף אלהים חי). This time Hezekiah develops the idea that Assyria has confused YHWH for an idol. He calls on YHWH now to save them from the hand of Sennacherib so that all the kingdoms of the earth may know that he is YHWH (37:20). Thus, Hezekiah's two responses are not simply duplicates. They reveal, rather, a growing confidence in YHWH's commitment to save Jerusalem, to prove he is unlike any other god, and to respond to the reproach of the blasphemous Assyrians.

Repetition between Oracles

Finally, Smelik briefly considers the literary associations between the two *oracles* sent by God through Isaiah. Recognizing the ambiguities of the first oracle (37:5–7), he presents a schema where the רוּחַ in v. 7a is "a spirit of excessive pride" that "God will stimulate . . . in order to disclose his real nature."³⁰ This

²⁷ Ibid.

²⁸ Ibid., 82.

²⁹ Ibid., 83.

³⁰ Ibid.

is manifest in Sennacherib's letter (37:9b–13). The report that he will hear is not regarding Tirhakah in 37:8, for this does not cause Sennacherib to return home. While Smelik leaves open the question of what report Sennacherib will hear, it is plausible to follow Beuken, who takes the rumor in 37:7 to be what Sennacherib will hear regarding the Lord's intervention later in the narrative that causes him to return home.³¹

The second prophecy divides into three parts: a taunt-song (37:22–29), a sign (37:30–32), and an oracle (37:33–35). Smelik argues that the taunt-song “underlines that the blasphemous arrogance of Israel's enemy is the central theme of his narrative.”³² He is at a loss as to how the sign (37:30–32) links within Isa 36–37, though he suggests it is included due to associations with Isa 7 and with the remnant language in Hezekiah's prayer in 37:4. The concluding oracle specifies most fully that the Lord will defend Jerusalem and turn Assyria back the way it came. These oracles all find their fulfillment in the narrative that concludes the chapter with Sennacherib being killed in Nineveh. As Smelik aptly puts it, “A blasphemer is nowhere safe from the power of the omnipotent God.”³³

Sovereignty and Repetition between Forms

The overview of the multiple Assyrian threats, responses by Hezekiah, and oracles from God provided by Smelik offers a helpful entry point into the literary message Isa 36–37. He helpfully shows that the repetitions of forms in Isa 36–37 are not redundant, but relate with one another to advance the rhetoric of these chapters. Though rich and fruitful, Smelik's analysis is not exhaustive. His investigation is limited in that he focuses almost exclusively upon repetition between passages that share the same form (threats, responses, and oracles). This limits his ability to detect interplay between the various forms in the chapter. This is a major reason why, I believe, he and others overlook a connection between the Rabshakeh's promise of eating in the second part of the first threat (36:16–17) and the sign regarding eating in the oracle in 37:30. Before pursuing the role of food in these chapters, there are two interrelated dynamics that require attention.

The use of the term מִלֵּךְ reveals an important dimension of meaning when we approach Isa 36–37 as a literary unit. The term occurs thirty three times in these chapters and is present in all of the major form critical categories—narration (36:1[2×], 2[2×], 21; 37:1, 5, 8, 9, 37, 38), Assyrian threats (36:4[2×], 6, 8,

31 Beuken, *Isaiah* 28–39, 359.

32 Smelik, “Distortion,” 83.

33 Ibid., 84.

13[2×], 14, 15, 16, 18; 37:10[2×], 11, 13[3×]), responses from Hezekiah (37:4, 18), and prophecies from God via Isaiah (37:6, 8, 21, 33). There seems to be a rhetorical interplay between uses of this title here.

- The first uses of the term מֶלֶךְ by the narrator establish this story as the tale of two kings. “In the fourteenth year of the king (לְמֶלֶךְ), Hezekiah, Sennacherib king (מֶלֶךְ) of Assyria came up . . .” (36:1). The story continues as the narrator tells us that “the king of Assyria” sent the Rabshakeh to “the king (הַמֶּלֶךְ), Hezekiah” (36:2).
- While the narrative begins with reference to Hezekiah as “king” (36:1–2), the Rabshakeh addresses Hezekiah on a first name basis throughout his speeches (36:4, 7, 14, 15, 16, 18). This is a stark contrast to the fact that the Rabshakeh never mentions the first name of the Assyrian king. The Rabshakeh decoratively adorns Sennacherib with the title הַמֶּלֶךְ הַגָּדֹל in his messenger formula to introduce both parts of his speech (36:4, 13). He also sprinkles in titles like הַמֶּלֶךְ (36:14) or מֶלֶךְ אַשּׁוּר (36:8, 15, 16, 18) as he argues against trusting in מֶלֶךְ-מִצְרַיִם (36:6) or the Lord. The rhetorical force of the Rabshakeh not using the title of מֶלֶךְ for Hezekiah in contrast to the narrator’s use of it in 36:1–2 exposes the Rabshakeh’s ideology: Assyria’s king alone is legitimate.
- The contrast between the narrator referring to Hezekiah as מֶלֶךְ (36:1–2) and the Rabshakeh not using the title for Hezekiah (36:4–10, 13–20) is reinforced when the narrator refers to Hezekiah as king several times immediately after the Rabshakeh’s speeches and after Hezekiah’s response (36:21; 37:1, 5).
- While Hezekiah prays to God regarding the one whom the “מֶלֶךְ of Assyria” sent (37:4), Isaiah’s oracle depicts God’s awareness of the “lads of the king of Assyria” and that this king (assumed as the pronoun in 37:7) will retreat and die in his own land.
- The narrator then depicts the “king (מֶלֶךְ) of Assyria” (37:8) engaging in an issue with the “king (מֶלֶךְ) of Cush” (37:9). Thus, the “king of Assyria” is characterized as the challenger of all the kings of the earth.
- In a surprising shift in language use, the king of Assyria sends a message: “thus you shall say to Hezekiah, king (מֶלֶךְ) of Judah” (37:10). The use of the title מֶלֶךְ here by Sennacherib raises a reader’s awareness regarding a possible rhetorical strategy. While the Rabshakeh did not use the title in his previous threat, Sennacherib may be trying to ingratiate Hezekiah so that he may receive a blasphemous message like: “may your God, the one whom you are trusting in him by saying ‘Jerusalem will not be given into the hand of the king of Assyria,’ not deceive you” (37:10). Furthermore, it is likely that he also addresses this letter to Hezekiah as “king of Judah” since it goes on to

emphasize the victories of Assyrian kings (37:11) over a list of kings (37:13). Hezekiah will be his next royal victim.³⁴

- Hezekiah responds to this tirade by affirming YHWH's sovereignty with terms like יהוה צבאות (37:16) and by declaring that he is over all the kingdoms (ממלכות) of the earth (37:16). He then acknowledges that the "kings of Assyria" have lain waste all lands (even their own), as he calls for God to reveal his supremacy to all earthly kingdoms (ממלכות; 37:20).
- God's response is intriguing in that he refers to Sennacherib by his first name—the first time since 36:1—along with the title "king of Assyria" (37:21) as YHWH's taunt begins. YHWH concludes with a short oracle addressed to "the king of Assyria" (37:33), declaring that he will return home and YHWH will save his city (37:33–35).
- Drawing upon the language of "returning" (שוב) from YHWH's first and second oracles (37:7, 34), the narrator then depicts the return of "Sennacherib, the king (מלך) of Assyria" to Nineveh where he is murdered by his own children (37:37–38).

If the above observations are correct, the use of "king" language exposes an important dimension of this narrative's message. At first, the "king" rhetoric emerging through narratorial and direct speech interplay seems to point to a tension between the great king of Assyria and Hezekiah: "Who's the real king?" This tension shifts in a new direction as Hezekiah responds not by flexing his own muscles but by turning to God and proclaiming that YHWH of Hosts is "over all the kingdoms of the earth" (37:16). This shifts the focus to a tension between YHWH as king and King Sennacherib. With the story ending with King Sennacherib dying in his own land, it becomes evident that YHWH of Hosts is the one who is truly king, who maintains the cause of the Davidic king (37:35).

These observations on the use of מלך in these chapters lead to a second related dynamic that sets the stage for understanding the role of food in Isa 36–37: parallels between Sennacherib and YHWH.³⁵ There are several similarities between the two of them. Sennacherib (36:4, 14, 16) and YHWH

34 Ibid., 81.

35 Beuken, *Isaiah* 28–39, 339; Clements, "The Politics of Blasphemy," 239; Sweeney, *Isaiah* 1–39, 465. Ackroyd, "Isaiah 36–39," 111, agrees that one of the major themes is YHWH sovereignty over Sennacherib, but also emphasizes the piety of Hezekiah. Seitz, *Zion's Final Destiny*, 87, takes a slightly different stance as he construes the focus of Isa 36–37 as upon the relationship between Hezekiah and YHWH with consequences for Assyria stemming from that dynamic.

(37:6, 10, 21, 33) both have messengers (the Rabshakeh; Isaiah) who deliver their words with a messenger formula (כֹּה אָמַר). Furthermore, their first words try to sway the trust of the audience.³⁶ They both claim supremacy over all enemies.³⁷ They also both believe that “the city” (הָעִיר) will be under their control (Sennacherib 36:15; 37:10; YHWH 37:33–34). These similarities make it unmistakable that a major dimension of meaning in Isa 36–37 is the paralleling of YHWH and Sennacherib. The fate of Zion rests upon which king, YHWH or Sennacherib, can back up his words. These dynamics are made available when an interpreter is willing to make associations across form-critical divides.

Eating in Isaiah 36:12, 16–17 and 37:30

There are three passages in Isa 36–37 that explicitly deal with the topic of eating: Isa 36:12; 36:16–17, and 37:30. While scholars often associate the first two passages in their explanations, I have not come across any scholar who brings Isa 37:30 into conversation with the first two. We will argue below that the imperial dynamic of YHWH versus Sennacherib provides a helpful angle for understanding the association between these three passages in Isa 36–37.

In Isa 36, the Rabshakeh proclaims to those in Jerusalem that if they do not acquiesce to Sennacherib's demands they will eat (אָכַל) their own refuse and drink (שָׁתָה) their own urine amidst the siege (36:12). The weight of this warning should not be minimized. Though a besieged city likely had some stored food, as is evident in Rehoboam's efforts to store food (מִאֲכָל), oil (שֶׁמֶן), and wine (יַיִן) in fortified cities (2 Chr 11:11), the threat of starvation during protracted sieges was a prominent factor in siege warfare. This is evident in Jeremiah's warning that one factor causing Jerusalem's fall to Babylon will be רָעָב (e.g., Jer 32:24, 36). Lamentations recounts the cry concerning starving children amidst a siege (2:19–20), and even views death by sword as preferable to death by starvation (4:9). Eph'al identifies several stages in the process toward starvation during a siege. With animals in the city quickly devouring hay and fodder, owners would need to slaughter these animals, resulting in a great deal of meat consumption early in a siege. This climate of meat-eating amidst blockade

36 For Sennacherib, see Isa 36:4–10 and 37:10 where the root בָּטַח occurs eight times. For YHWH, see the expression אֱלֹהֵי־תִירָא in 37:6

37 For Sennacherib, it is a claim to be over all nations, kings, and even gods (36:14–20; 37:11–13). For YHWH, the claim of supremacy over enemies centers on Assyria and Sennacherib.

might stand behind Isa 22:12–13.³⁸ As the siege continues, new sources of food become essential. Eph'al notes an Akkadian text that describes a practice of incorporating dung from animals into flour-based cakes in a dire situation.³⁹ This parallels an instance in Samaria narrated in 2 Kgs 6:25 where the head of a donkey and dung are invaluable commodities. A more contemporary story from Warsaw speaks of a starving man stealing and eating a dung sample.⁴⁰ Starvation culminates with the practice of cannibalism. Lamentations reflects on this in 2:20, where compassionate women had to boil their own children to survive (cf. Deut 28:53–57; 2 Kgs 6:28–29). This prospect of cannibalism is echoed in Isa 9:17–18.⁴¹ Thus, the threat of blockade and its implications in the realm of food would be a disheartening message.

The dreadful prospect of starvation would make the Rabshakeh's offer in 36:16–17 enticing. If they surrender, they will eat (אכל) from their own vine and drink (שתה) from their own well (36:16) until the Rabshakeh “takes them to a land (ארץ) like your land (ארץ), a land (ארץ) of grain, sweet wine, a land (ארץ) of bread and vineyards (כרמים)” (36:17).⁴² This promise by the Rabshakeh fits into what Eph'al labels “friendly words” during a siege. These “friendly words” may give the impression of equality and reciprocity, but in reality, making peace with Assyria means accepting a life of subjugation.⁴³ In a context where the Rabshakeh is undermining the merit of trusting in Egypt (36:6, 9) or YHWH (36:7, 10), the “offer of a new promised land” with abundant food (36:17; cf. 36:8) seeks to bolster the reputation of King Sennacherib as one who can provide them with above and beyond what they can find in Egypt or YHWH.⁴⁴

From a historical perspective, the Rabshakeh's promise that King Sennacherib will grant them food and land is not a complete fabrication.⁴⁵

38 Israel Eph'al, *The City Besieged: Siege and Its Manifestations in the Ancient Near East, Culture and History of the Ancient Near East 36* (Leiden: Brill, 2013), 58.

39 Ibid., 59 fn. 64.

40 Charles G. Roland, *Courage Under Siege: Disease, Starvation, and Death in the Warsaw Ghetto* (New York: Oxford University Press, 1992), 99–104.

41 Eph'al, *The City Besieged*, 60–61.

42 On this interplay, see Gonçalves, *L'expédition*, 404.

43 Eph'al, *The City Besieged*, 44–48. He points to a parallel in Deuteronomy's instruction of engaging in warfare in Deut 20:10–11, where those who make peace with Israel will become their slaves.

44 Ackroyd, “Isaiah 36–39,” 111. See also Beuken, *Isaiah 28–39*, 354.

45 For a summary of parallels between the Rabshakeh's speech and Assyrian texts, see Cohen, “Neo-Assyrian Elements.”

As “principal landowner” in Assyrian ideology,⁴⁶ the king has the power to determine who receives land. When allotting parcels of land, a chief concern is with “revitalizing agriculture.”⁴⁷ Assyrian rulers often resettle deportees in desolate areas for the purpose of re-cultivating desolate land.⁴⁸ The following excerpts from royal letters illustrate the ideology of the king as provider of food sources:

Insofar as you are a servant of the king, I will assign fields and gardens in the land of Iasubuqu to you.⁴⁹

Let him move them out, settle them in the town of Argitu, and give them fields and orchards.⁵⁰

It is true, then, as the Rabshakeh says, that deportees may receive provisions, plots of land, and even vineyards if they submit to Assyria. Historical records reveal, however, that these provisions were often meager. One text indicates that only 1 to 2 *qas* of grain per day were given to deportees.⁵¹ Furthermore, the allotted lands were typically under state control and “on the desert margins” that produced the bare minimum for survival.⁵² Thus, the Rabshakeh’s speech contains elements of truth that are exaggerated for rhetorical purposes. Even if they are deported to cultivatable land, the deportees will likely not have the privilege of enjoying the best of that land.

The kingdom ideology undergirding the Rabshakeh’s speech is apparent. Through ideology and other power plays, it becomes possible for a citizen of another society to accept a life of inequality where kings have lavish banquets and deportees live on the bare minimum. As Mario Liverani eloquently states,

46 J. N. Postgate, “The Ownership and Exploitation of Land in Assyria in the 1st Millennium BC,” in *Reflets des deux fleuves*, ed. M. Lebeau and P. Talon (Louvain: Peeters, 1989), 149.

47 Ibid., 148. See also H. W. F. Saggs, *The Might That Was Assyria* (London: Segwick & Jackson, 1984), 263.

48 Postgate, “The Ownership and Exploitation of Land,” 148, 152; Bustenay Oded, *Mass Deportations and Deportees in the Neo-Assyrian Empire* (Wiesbaden: Dr. Ludwig Reichert, 1978), 67–74. K. L. Younger identifies the less-important deportees as those who receive the task of land re-cultivation. “‘Give Us Our Daily Bread’: Everyday Life for the Israelite Deportees,” in *Life and Culture in the Ancient Near East*, ed. Richard E. Averbeck, Mark W. Chavalas, and David B. Weisberg (Potomac, Md.: CDL, 2003), 278–84.

49 SAA I, 179, cited in F. M. Fales, “The Rural Landscape of the Neo-Assyrian Empire: A Survey,” *SAB 4* (1990): 115.

50 SAA I, 177 13–16, cited in Fales, “The Rural Landscape,” 115.

51 F. M. Fales, “Grain Reserves, Daily Rations, and the Size of the Assyrian Army: A Quantitative Study,” *SAB 4* (1990): 28–34.

52 Postgate, “Ownership,” 152; Younger, “Daily Bread,” 279.

Ideology has . . . the aim of facilitating the action, of overcoming the resistance; in the case of imperialism it has the aim of bringing about the exploitation of man by man, by providing the motivation to receive the situation of inequality as ‘right’, as based on qualitative differences, as entrusted to the ‘right’ people for the good of all.⁵³

In the Rabshakeh’s speech, he seeks to undermine all other powers—Egypt, Hezekiah, YHWH, and the gods of other nations—in order to persuade Jerusalem that life under Sennacherib’s dominion is better than life outside of it.⁵⁴ Food and drink fit into this. Instead of resigning to death while eating dung and drinking urine (36:12), life in a new promised land of food and drink is preferable, so the Rabshakeh reasons (36:16–17). These options transcend mere physical nourishment; kingdom allegiance is at stake. As the only positive offer from the Rabshakeh to the submissive,⁵⁵ the promise of food and cultivatable land is a subtle maneuver to convert the allegiance of the audience to Sennacherib as king and provider. Accepting his offer amounts to rejecting YHWH’s and Hezekiah’s governance (36:15, 18).

Along with the historical and imperial backdrop of the food language in Isa 36, there are also important theological components. The language used by the Rabshakeh in 36:16–17 calls to mind biblical traditions. The first promise that those who surrender should “eat his own vine and fig, and drink waters from his own cistern” (36:16 // 2 Kgs 18:31) is the only verse in the Old Testament that combines בור, גפן, and תאנה. The combination of תאנה and גפן may allude to Deut 8:8 and other prophetic traditions that use this pair to convey an ideal life in the land (cf. Mic 4:4; Zech 3:10; 1 Kgs 5:5) that in some instances is disturbed (Jer 5:17; 8:13; Hos 2:14; Joel 1:7, 12; 2:22; Hab 3:17; Hag 2:19).⁵⁶ The Rabshakeh’s offer suggests that in the short term “they will live the life described in the prophecies in Israel’s future.”⁵⁷

With regards to the promise that Sennacherib will take them to “a land like your land, a land of grain, sweet-wine, a land of food and vineyards” (36:17), this is the only instance where דגן, תירוש, לחם, כרם occur in the same verse. The terms דגן and תירוש occur as a pair throughout Deuteronomy (7:13; 11:14; 12:17;

53 M. Liverani, “The Ideology of the Assyrian Empire,” in *Power and Propaganda: A Symposium on Ancient Empires*, ed. Mogens Trolle Larsen (Copenhagen: Akademisk Forlag, 1979), 298.

54 Gonçalves, *L’expédition*, 404.

55 This presupposes that Isa 36:8 is not a genuine offer. See Beuken, *Isaiah 28–39*, 350–51; Oswalt, *Chapters 1–39*, 636.

56 Individually תאנה and גפן occur sparsely in Pentateuchal traditions. Gonçalves, *L’expédition*, 404 fn. 136.

57 Smelik, “Distortion,” 80.

14:23; 18:4; 28:51), usually to describe the produce that comes from Canaan. The association between promised land and a vineyard, which began with Noah (Gen 9:20), remains an assumed part of life in the promised land throughout the Pentateuch (Lev 19:10; 25:3, 4; Deut 6:11; 20:6; 22:9; 23:25; 24:21; 28:30). Theologically, then, hearers of the Rabshakeh might interpret this narrative in light of the covenantal significance of land for the people of Israel.⁵⁸ By offering Israel a new promised land, rhetoric replaces YHWH with Sennacherib, the new Suzerain of the covenantal traditions, and replaces Canaan with who-knows-where. As Smelik puts it, “The Assyrian king will act as God; he will give Israel a new land.”⁵⁹

The gravity of this scenario is often difficult for well-fed Westerners to grasp, so a more contemporary illustration of the interface between hunger and politics will be helpful at this point. In a moving article by Bolžidar Jezernik, the central role that food and hunger played in concentration camps during the Second World War is explored. The logic of the Nazis was that if you deprive someone of food, they will do whatever you want.⁶⁰ He articulates the aim of this imperial ideology in psychological terms:

A situation in which a person is constantly deprived of a chance to satisfy the most basic human needs creates its own, unique logic. It activates a defense mechanism within the victims, in which they are identified with the oppressors. The consequence of this change is the alienation of victim's own ego in favor of the oppressor's superego.⁶¹

By creating hunger, an empire is able to morph the resistant wills of the captives into willing fuel for the imperial machine. Hunger was so grave in these camps that prisoners even ate their own scabs. Hunger dominated conversation, even dreams. A prisoner recollects dreaming about reuniting with loved ones after initially entering the camp. These dreams soon became about friends and family greeting him with food. Finally, the prisoner dreamt only of food.⁶² While hunger certainly characterized life in captivity, Jezernik recounts many examples of the hungry maintaining integrity, such as through fasting on Yom Kippur, obeying dietary laws, and sharing food with those in despair.⁶³ In a

58 Beuken, *Isaiah* 28–39, 354.

59 Smelik, “Distortion,” 80. See also Blenkinsopp, who likens the Rabshakeh to a travel agent who is making an appealing offer to the oppressed people in *Isaiah* 1–39, 472.

60 Bolžidar Jezernik, “On Food and Morals in Extremis,” *Food and Foodways* 8 (1999): 1–7.

61 Ibid., 7.

62 Ibid., 12.

63 Ibid., 13–32.

similar way, siege warfare aimed at breaking the wills of those behind the walls to create loyal subjects. The threat of starvation contrasted with an opportunity to eat, even if in a foreign land, would have been extremely enticing to a besieged people. This makes Hezekiah's response to this threat a remarkable example of faith.

In Isa 37, Hezekiah does not respond to the Rabshakeh with his own words. Instead, he turns to Isaiah to intercede before YHWH on Jerusalem's behalf (37:1–4). This creates a showdown between King Sennacherib and YHWH. Similar to YHWH's advice through Isaiah to Ahaz (7:4), he commands Hezekiah not to fear (37:6) promising that he will return the king of Assyria to "his own land (ארץ)" (37:7–8). After the Assyrian armies focus their attention toward Cush (37:8–9), Sennacherib offers a taunt reiterating the supremacy of Assyrian kingship in comparison to other kings and gods (37:10–13). YHWH counters Sennacherib's rhetoric with two poetic oracles that depict YHWH's protection of Jerusalem from Assyria (37:22–29, 33–35). Between these two oracles, YHWH offers a sign (37:30; cf. 7:11) that will occupy our attention.

The sign that YHWH presents in Isa 37:30 centers on agricultural abundance.

וזה־לך האות אכול השנה ספִּיחַ 37:30
ובשנה השנית שחִיס
ובשנה השלישית זרעו וקצרו
ונטעו כרמים ואכול פרים

The disjunctive *waw* that begins this verse sets it in contrast with the taunt of Sennacherib, in which Lady Zion chides Sennacherib, "a rejected seducer."⁶⁴ This prophetic sign is to be an encouragement to Hezekiah.⁶⁵ The inclusio of אכול in the verse makes it clear that eating is a significant part of the sign.⁶⁶ The three-fold use of שנה and the adjectives שנית and שלישית present a three-year schema. In the first year, they are to eat ספִּיחַ, which typically refers to after-growth (cf. Lev 25:5, 11). In the second year, they are to eat שחִיס, a term spelled this way only here in the Hebrew Bible.⁶⁷ "Naturally,"⁶⁸ "from the roots,"⁶⁹ and "what springs from

64 Göran Eidevall, *Prophecy and Propaganda: Images of Enemies in the Book of Isaiah*, ConBOT 56 (Winona Lake, Ind.: Eisenbrauns, 2009), 69.

65 In response to those who claim that the sign is out of place in this narrative, Seitz argues that it is not entirely intrusive since it parallels "signs" in Isa 7 and 38 and fits within the 701 BCE context. *Zion's Final Destiny*, 89–91.

66 Beuken, *Isaiah* 28–39, 369.

67 The spelling of this word varies with 1QIsa^a (שעִיס) and 2 Kgs 19:29 (סחִיש).

68 Blenkinsopp, *Isaiah* 1–39, 467.

69 Oswalt, *Chapters 1–39*, 663.

that⁷⁰ are typical translations for this term. Though a lack of linguistic evidence prevents the identification of its precise meaning, the author clearly uses it to associate phonologically with ספִּיחַ and to convey the eating of non-cultivated food for two years. In the third year, agricultural activity is to resume with sowing and harvesting, planting vineyards and eating their fruit.⁷¹

There are several common explanations of this sign. First, some interpret Isa 37:30 as a non-literal device functioning to illustrate God's renewal of a remnant. Blenkinsopp, if I understand him correctly, argues that a literal revitalization of crops three years after Sennacherib's departure cannot be a sign that Sennacherib will depart. This is because "by that time Sennacherib would have been long gone and the prophetic prediction seen to be fulfilled (37:7, 29, 34)."⁷² The vision of revitalization of destroyed land, then, is non-literal and provides "a more general sense of a reassurance that Judah will survive just as the good earth survives devastation."⁷³ Thus, the food imagery in Isa 37:30 is a literary device that strengthens the confidence of Judah that a remnant will be renewed.

Second, there are those who interpret the sign in Isa 37:30 literally. Gary Smith presents the following scenario. In the first year, the people of Judah would be so busy rebuilding defenses that they will be able to eat only what grows from land already raided by the Assyrians. In the second year, a diminished grain supply would limit their ability to sow much seed. In the third year, "the agricultural economy would basically be back to normal."⁷⁴ Oswalt also understands this passage literally, but he expresses concern regarding how the fulfillment of this sign could occur after three years when it is meant to signify a deliverance that would soon occur.⁷⁵ This leads him to draw upon Delitzsch's claim that three calendar years (not agricultural years) are brought to mind. This results in the possibility that "only about fourteen to fifteen months would be covered."⁷⁶ Sweeney also seems to interpret this message literally, but his understanding of the meaning of the sign is slightly different. Not only does the sign show in the third year that YHWH is able to revitalize Judean agriculture, but the provision in all three of the years "highlights YHWH's capac-

70 Beuken, *Isaiah* 28–39, 332; Gary V. Smith, *Isaiah* 1–39, NAC (Nashville: Broadman & Holman, 2007), 629 fn. 140.

71 On uses of the word pairs זרע and קצר and נטע and אכל, see comments by Beuken, *Jesaja* 28–39, 403.

72 Blenkinsopp, *Isaiah* 1–39, 477.

73 Ibid., 477–78.

74 Smith, *Isaiah* 1–39, 629. This is very similar to Wildberger's approach in *Isaiah* 28–39, trans. Thomas H. Trapp, CC (Minneapolis: Fortress, 2002), 430.

75 Oswalt, *Chapters* 1–39, 664.

76 Ibid., 665.

ity to provide for the people by natural means; and who, like the crops, will be renewed when they again take root after the Assyrian threat has passed.”⁷⁷ Sweeney’s emphasis on YHWH’s provision throughout the three years removes the tension that Oswalt felt in explaining the length of time for fulfilling the sign. If Sweeney is correct, the sign would begin being fulfilled during the first year via the ספִּיחַ. Thus, it is possible to interpret Isa 37:30 as a literal three-year process of land revitalization that highlights God’s provision throughout.

Third, it is also possible to understand the three-year schema as non-literal, while retaining an actual renewal of the land. Beuken argues that the three years is a non-literal literary device (2 Sam 13:38; 24:13; 1 Kgs 10:22; 22:1; 2 Kgs 17:5; 18:10; Isa 20:3). This is because a literal interpretation leads to “speculative calculations” like Oswalt’s and it is “far from realistic” that a community could survive on after-growth for two years or that a vineyard could bear fruit in one year.⁷⁸ Ultimately, the purpose of this sign is to highlight God’s agricultural blessing that he will renew in the land.⁷⁹ Thus, the sign in Isa 37:30 may be understood as a general promise of blessing that will occur in the future.

In my estimation, the sign of receiving nourishment from after-growth for two years and of eating the fruit of vineyards after one season of work is likely exaggerated language. It aims to convey, as Beuken argues, that YHWH will revitalize the land. However, it is also possible that the Sabbath and Jubilee years are called to mind.⁸⁰ In Lev 25, though the people are not permitted to organize labor to harvest the after-growth during the Sabbath and Jubilee years, they are permitted to eat its produce, perhaps from daily picking (25:1–12). In this scenario, Leviticus expects the people to eat fruits from the land for two years (year 49 and 50) before agricultural “work” may resume. If Isa 37:30 calls to mind these traditions, it is possible that YHWH’s sign does more than call to mind land revitalization—it connotes a new era of freedom and blessing in the land.

With this in mind, it is also important to consider Isa 37:30 within the literary context of Isa 36–37. There has been little, if any, scholarly consideration of how this sign functions within the message of Isa 36–37.⁸¹ Isaiah 37:30 contributes to the rhetorical force of the chapter that YHWH is the true sovereign, in contrast to Sennacherib, the wannabe universal king.

77 Sweeney, *Isaiah* 1–39, 475.

78 Beuken, *Isaiah* 28–39, 369.

79 Ibid., 370.

80 This stems from a suggestion from Peter Altmann.

81 In Smelik’s case, this is likely due to a preoccupation with repetition within forms. “Distortion.” Gonçalves does not even deal with 37:30 as part of B1 or B2 because he views it as a later addition. *L’expédition*, 450–55.

The use of **אכל** and **כרמים** in the sign in Isa 37:30 alludes to the Rabshakeh's promise in 36:16–17. The Rabshakeh uses the prospect of eating as the paradigm through which those hearing the threat can envision experiencing blessing by submitting to the Assyrian king. While YHWH's oracles primarily emphasize the fate of Assyria, it is significant that this sign of eating is the first explicit positive description of Israel's benefits that will accompany Assyria's downfall. Furthermore, with eating (**אכל**) and vineyards (**כרמים**) characterizing Assyria's offer in Isa 36:16b–17, it is noteworthy that YHWH's sign culminates with the prospect of eating (**אכל**) fruit from the vineyards (**כרמים**) in the land. In this way, YHWH also uses “eating” language from the rhetoric of the Rabshakeh to help the audience conceptualize blessing from God. In the context of Isa 36–37, the sign of eating elicits faithfulness toward YHWH by providing an alternative to Assyria's offer of eating. While scholars have helpfully detected the YHWH versus Sennacherib polemic within the chapter,⁸² our study indicates that the function of “eating” in the rhetorical interplay between Isa 36:16–17 and 37:30 contributes to this schema as well. The following chart summarizes the parallels between YHWH and Sennacherib.

TABLE 1 *YHWH versus Sennacherib in Isaiah 36–37*

Sennacherib	YHWH
Messenger (the Rabshakeh) delivers the words of Sennacherib (כה אמר המלך ; 36:4, 14, 16)	Messenger (Isaiah) delivers the words of YHWH (כה אמר יהוה) (37:6, 10, 21, 33)
First words try to sway the trust of the audience (בטח [8×]; 36:4–10; 37:10)	First words try to sway the trust of the audience (אל-תירא ; 37:6)
Claim of supremacy over all enemies—nations, kings, and gods (36:14–20; 37:11–13)	Claim of supremacy over the enemy—Assyria and Sennacherib (37:6–8, 22–29, 33–35)
Believes “the city” (העיר) will be under his control (36:15; 37:10)	Believes “the city” (העיר) will be under his control (37:33–34)
Promises eating (אכל) and cultivatable land (incl. כרמים) for the submissive (36:17)	Promises eating (אכל) and cultivatable land (incl. כרמים) for his people (37:30)

82 See, for example, Walter Brueggemann, “Faith in the Empire,” in *In the Shadow of Empire: Reclaiming the Bible as a History of Faithful Resistance*, ed. Richard A. Horsley (Louisville, Ky.: Westminster John Knox, 2008), 34–37.

Within the message of Isa 36–37, the theme of eating contributes to the construal of kingdom allegiance. Will the people look to Sennacherib or YHWH for bountiful food and drink?

Conclusion on Eating in Isaiah 36–37

The role of eating in Isa 36–37 plays a more significant role than previously recognized. The narrative advances around whether YHWH or Sennacherib has the power to back up their word with regards to Zion's destiny. The sign of eating in Isa 37:30 functions rhetorically to combat the offer of eating in a new promised land by Sennacherib (via the Rabshakeh) in Isa 36:16–17. While Sennacherib's offer may be a tempting alternative to eating dung and drinking urine during a siege (36:12), the sign in Isa 37:30 emboldens the faith of God's people to trust in YHWH rather than Sennacherib for the provision of food and land. YHWH's triumph over Sennacherib in these chapters fortifies the conviction that YHWH is the sovereign over all the kingdoms of the earth. YHWH is the one a reader should look to for provision amidst Zion's restoration. Eating, then, is a tool in theo-political rhetoric for asserting supremacy and is a key attribute of the idealized life when the city, Zion, is secure under the protection of its king.⁸³

Eating in Isaiah 36–37 within Isaiah 1–39

Having exposed the function of eating in the imperial rhetoric of Isa 36–37, it is now time to consider if this has any significance for interpreting occurrences of food and drink in Isa 1–35 in a sequential reading of Isaiah.

Eating in Isaiah 7 and 37

Ever since the work of Peter Ackroyd, scholars often consider the strategic role of Isa 36–39 as part of Isa 1–39 in light of correspondences between Isa 7 and 36–37. With both stories about Davidic kings occurring at a water conduit near Jerusalem (7:3; 36:2), involving a sign (7:10–17; 37:30–32), and containing similar expressions, there are obvious connections between these stories. The interpretive significance that arises when reading these stories in association is how they highlight both Zion's dramatic deliverance in 701 BCE and Hezekiah's

83 While our focus has been upon divine kingship, the place of human kingship and fertility could be developed further in light of Ps 72:16.

faithfulness as an ideal Davidic king anticipated in Isa 9 in contrast to Ahaz's lack of faith in Isa 7.⁸⁴

While many scholars note that both Isa 7 and 37 offer "signs" (7:10–17; 37:30–32), little attention is given to how the use of "eating" in both of these signs supports the book's emphasis on David and Zion. In Isa 7, Ahaz receives a sign from God due to his faithlessness. The sign points to circumstances accompanying a coming invasion by Assyria (7:17), when not only will Judah's enemies retreat but Judah itself will experience deprivation in the land resulting in a young child eating a nomadic diet of curds and honey (7:15, 22; cf. 7:22–23). The role of eating in the sign of Isa 37:30 helps a reader to detect further developments from Isa 7. Whereas a lack of food in the wake of an Assyrian invasion is God's sign of judgment for faithless Ahaz in Isa 7, the prospect of cultivating and eating food in the wake of God's deliverance of Jerusalem from Assyria is a sign of blessing for faithful Hezekiah in Isa 36–37. This contrast between a sign of lack of food and abundance of food emphasizes differing results for Zion in light of the character of the Davidic king. By placing the positive side of this equation near the close of Isa 1–39, the historical token of YHWH's ability to save Zion through a faithful Davidic king offers hope for deliverance and renewal for Zion beyond Babylonian exile (Isa 39).⁸⁵ Thus, the motif of eating in these signs contributes to the connections between Isa 7 and 36–37 to signal both God's judgment and deliverance of Zion in light of Davidic (dis)obedience.

Eating in Isaiah 1 and Isaiah 36–37

There are a few scholars who pick up on associations between Isa 1 and Isa 36–37. They note that by opening the book in Isa 1 with the announcement of Zion's coming judgment and deliverance, the historical account of Zion's deliverance in Isa 36–37 brings a sort of closure to the first half of the book. YHWH's ability to save Zion historically functions as a token of hope for Zion's more ultimate deliverance beyond the Babylonian exile.⁸⁶

84 Ackroyd, "Isaiah 36–39," 105–20; Conrad, *Reading Isaiah*, 38–46; Laato, "Hezekiah and the Assyrian Crisis in 701 B.C.," 61–67.

85 In Isa 36–37, Assyria's threat against Zion and God's deliverance of it "might serve as a 'type' which, in the final form of the book, now foreshadows God's final vindication of Zion after Babylonian assaults." Christopher R. Seitz, "On the Question of Divisions Internal to the Book of Isaiah," in *Society of Biblical Literature Papers* (Atlanta: Society of Biblical Literature, 1993), 263.

86 Barry G. Webb, "Zion in Transformation: A Literary Approach to Isaiah," in *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*, ed. David J. A. Clines, Stephen E. Fowl, and Stanley E. Porter, JSOTSup 87

A shared historical backdrop of Sennacherib's invasion, a common focus on Zion's destiny and remnant theology, and their strategic positions in the book provide substantial grounds for associating Isa 1 with chs. 36–37 in a sequential, associative reading. Is it of any significance that eating occurs in these chapters? A comparison of occurrences of eating reveals that each chapter utilizes the concept in their own distinct fashion, though in mutually informative ways. As for an imperial texture, Isa 1 makes this most explicit when interpreting Judah's lack of food as YHWH's sovereign use of other powers to judge sin in 1:7. When interpreting the promise of eating in 1:19 as a reversal of 1:7, it is possible to suggest that this promise has an imperial texture: YHWH can use imperial forces to destroy food sources, but can also revitalize food sources. YHWH, not other empires, is sovereign over lack of food and provision. Operating differently in Isa 36–37, the threat of lack of food (36:12) is not viewed as YHWH's means of punishment, as it is in 1:7; instead, it figures into the Rabshakeh's imperial rhetoric of alternatives: starve if you resist Assyria, eat if you submit (36:16–17). This sets the stage for a climactic imperial claim that YHWH should be trusted as king by making his own promise of eating (37:30). While we can say, then, that both Isa 1 and 36–37 utilize eating to endorse YHWH's kingship in light of other powers, they each do so in distinct ways, with ch. 1 highlighting YHWH's sovereignty to destroy and provide and chs. 36–37 focusing on how YHWH's promise of food and land counters Assyria's threat (36:12) and offer regarding eating (36:16–17).

Isaiah 1 and 36–37 also develop their retributive ideals in differing ways. In Isa 1, the destruction of food sources is a consequence of sin in 1:7 and future eating is contingent upon obedience in 1:19. Isaiah 36–37 differs in that it does not explicitly interpret the possible blockade in Isa 36 as a punishment for sin; instead, the prospect of a siege introduces tension to expose how Jerusalem and its king respond to this threat. It is a challenge to be overcome by faith, not merely a punishment for sin. With Hezekiah responding in faith, YHWH promises that the reward for Zion will be a revitalized land where eating will again take place (37:30). This differs from 1:19 in that 37:30 is a seemingly unconditional promise given as a reward for Hezekiah's faith, while 1:19 roots prospective eating on the contingency of obedience. Both instances are retributive, but they develop their logic differently.

(Sheffield: JSOT, 1990), 68–76; Seitz, *Isaiah 1–39*, 31–38. See also Dumbrell, "The Purpose of the Book of Isaiah," *TynBul* 36 (1985): 122. For an extensive look at how Isa 36–39 as ideological history draws upon themes in Isa 1–35 and looks ahead to Isa 40–66, see Laato, "About Zion I Will Not Be Silent: The Book of Isaiah as an Ideological Unity, ConBOT 44 (Stockholm: Almqvist & Wiksell International, 1998), 66–125.

It should be evident, then, that in Isa 1 and 36–37 the topic of eating can be interpreted in an “imperial-retributive” light, though each chapter develops these notions distinctly. Despite these differences, the chapters coordinate through the topic of eating in a way that is hermeneutically significant. As Laato observes, because Isa 1 begins the book in the historical aftermath of Isa 36–37, Isa 1 is more of a guide for reading the book.⁸⁷ Since Isa 1 is set historically after the devastation of Judah by Assyria and the miraculous deliverance of Jerusalem in 701 BCE depicted in Isa 36–37, Isa 1 presents a message that further destruction awaits Judah and Zion after the miraculous deliverance in 701 BCE, likely through the Babylonian invasions culminating in 587 BCE. This, then, guides a later audience to understand the oracles set within the Assyrian context in Isa 2–35 as “types” for future eras under imperial powers.⁸⁸ Detecting a similar hermeneutical strategy at work in Isa 1–39, Seitz observes how the bare promise of Isa 37:30 that eating will occur three years after Zion’s deliverance is now predicated with conditions in 1:19–20.⁸⁹ An obedient community—not merely an obedient king—is essential for experiencing a renewal of food and drink in the land for Zion (1:19). With eating serving as a sign of Zion’s deliverance from Assyria in 37:30, Isa 1 clarifies why this has not been experienced (1:7). The prospect of eating requires obedience by the community and will be experienced on a temporal horizon beyond the Assyrian era. In this way, by reconceptualizing when promises of eating will be fulfilled through an associative reading of Isa 1:19 and 37:30, these framing chapters help readers know how to appropriate other messages set in the Assyrian era. Anticipations of judgment and restoration set initially in the Assyrian era become types for future acts as YHWH awaits the formation of an obedient community that can experience the prospect of eating.

Thus, food and drink operate in an “imperial-retributive” fashion in both Isa 1 and 36–37, albeit in distinct and mutually informing ways. Most significantly, associations between these chapters around the topic of eating inform a reading strategy for Isa 1–39. YHWH’s bare promise in 37:30 that abundant eating in the land would be a sign of deliverance from Assyria is clarified by Isa 1. Though YHWH has delivered Zion and a small remnant (1:8–9), its food supply remains depleted (1:7) because the prospect of eating is contingent upon a community of obedience (1:19) that will arise after future eras of Zion’s judgment and deliverance. This casts anticipations not only of food depletion

87 Ibid., 78–79.

88 Ibid., 78–85. Becker suggests something similar as he considers how the final stage of redaction for Isa 1 casts it as a word to those in the exilic and post-exilic eras. *Isaiah, der Prophet und sein Buch*, SBS 30 (Stuttgart: Verlag Katholisches Bibelwerk, 1968), 46.

89 Seitz, *Isaiah 1–39*, 31–38.

and food provision but also other expectations of judgment and restoration during the Assyrian era more generally throughout Isa 2–35 as patterns of divine judgment and salvation for subsequent eras. The hermeneutical import that stems from recognizing the association between eating in Isa 1:19 (cf. 1:7) and 37:30 is so significant that it seems possible that one of the reasons Isa 1 was chosen to introduce the book is due to the perspective arising when Isa 37:30 is retrospectively interpreted in light of Isa 1:19.

Eating in Isaiah 36–37 and Isaiah 1–39

Not only does eating in Isa 36–37 establish associations between Isa 1 and 7 to guide readers in interpreting Isa 1–39, but the uses of eating in Isa 36–37 correspond generally with the “imperial-retributive” schema for conceptualizing the various ways food and drink function in Isa 1–35. Many scholars argue that Isa 36–37 was written by someone mindful of Isaianic traditions, even if it was not crafted for the book of Isaiah but for Kings. For example, Clements posits that the writers of Isa 36–37, dating to Josiah’s time, were fueled by Isaianic passages relating to Assyria’s prospective downfall (10:5–9, 13–15, 16–19, 33; 14:24–27; 17:12–14; 29:5–8; 31:5, 8).⁹⁰ He also points to associations between the Rabshakeh’s speech regarding trusting in Egypt and the theme of trust in 28:14–22; 29:13–16; 30:1–5, and 31:1–3.⁹¹ Furthermore, he too points to Isaiah’s anticipation of the royal deliverance of Jerusalem (9:4–5; 29:7–8) as connecting with Isa 36–37.⁹²

With Isa 36–37 being informed by many Isaianic traditions, it is not impossible that the composer(s) of Isa 36–37 were aware of the recurring topic of food and drink from traditions found in Isa 1–35. It is significant that nearly every passage offering a prophetic perspective on lack of food or food provision in Isa 1–35 could be interpreted in an imperial light, as argued in the previous chapter. YHWH is using the imperial tactics of blockade and food confiscation as a means of judgment (3:1, 7; 7:15, 21–23; 8:21; 15:7; 16:7–10; 17:10; 23:18; ch. 24; 30:20; 32:9–14). Furthermore, promises of food provision also could be understood imperially, as YHWH offering fertile land and food for those who live under his rule in contrast to empires of the day. It is possible that by being aware of these traditions the composer(s) of Isa 36–37 intentionally included

90 Clements, *Isaiah and the Deliverance of Jerusalem*, 41, 55, 60.

91 Ibid., 54. See also Smelik, “Distortion of Old Testament Prophecy,” 79; Seitz, *Zion’s Final Destiny*, 75–81.

92 Clements, *Isaiah and the Deliverance of Jerusalem*, 82–84. For further associations between Isa 36–37 and traditions in Isa 1–39, see Vermeulen, “Hypothèses sur l’origine d’Isaïe 36–39,” 101–102; Joseph W. Groves, *Actualization and Interpretation in the Old Testament*, SBLDS 86 (Atlanta: Scholars, 1987), 197.

food and drink into the imperial rhetoric of its chapters because this is a regular topic in other Isaianic traditions in Isa 1–39. YHWH's promise of eating (37:30) counters the Rabshakeh's imperial rhetoric that aims at swaying kingdom allegiance to Assyria by threatening starvation (36:12) and promising food for those who submit (36:16–17). Thus, as in Isa 1–35, uses of food and drink in Isa 36–37 are clearly set in an imperial realm to assert YHWH's kingship in light of other empires, albeit in its own unique way.

Along with having an imperial texture, it is significant that the prospect of eating in Isa 36–37 is wrapped up in Zion's destiny. In Isa 1–35, food deprivation (1:7; 3:1, 7; 4:1; 5:3, 10; 7:15, 22–23; 24:7–11; 30:20; 32:9–14) and promises of provision (1:19; 3:10; 4:2; 23:18; 25:6–8; 32:20; 33:16) are regularly set in the context of Zion. They accompany Zion's judgment and restoration. As noted above, the prospect of eating in Isa 37:30 is closely intertwined with Zion's destiny; it is a sign of Zion's deliverance. Thus, Isa 36–37 could incorporate food and drink in its rhetoric in light of how other Isaianic traditions use food and drink with an imperial texture to emphasize YHWH's kingship and to promote Zion's destiny.

Conclusion

Having investigated the role of food and drink in Isa 1–35 through an “imperial-retributive” schema earlier, this chapter has focused on the topic in Isa 36–37. Several main conclusions can be drawn. First, the role of food and drink in the rhetoric of Isa 36–37 is an important component in its aim of conveying YHWH as king contra Sennacherib, Zion's destiny, and the ideal of trust. Second, the usage of eating in Isa 36–37 associates strategically with Isa 1 and 7. Third, in light of Isa 1–35, the topic of eating in Isa 36–37 both corresponds with the “imperial-retributive” orientation in correspondence with Zion's destiny from Isa 1–35.

How does this inform our question about whether these associations through food and drink are structurally significant? At the very least, Isa 36–37 confirms that an “imperial-retributive” orientation for conceptualizing uses of eating in Isa 1–39 can be helpful in explaining how eating operates. The hermeneutical significance, however, arising through associations between Isa 7 and 36–37, and especially Isa 1 and 36–37, suggests that opening the book with the topic of eating in Isa 1 is more than just incidental. Through a strategic correspondence between these chapters around the topic of eating, YHWH's sovereignty is asserted, obedience summoned, and a reader guided into how to appropriate hermeneutically Isa 2–35 for subsequent eras, as God's drama of judging and restoring Zion continues as God awaits an obedient community.

Comfort Food: Eating in Isaiah 40–55 in Association with Isaiah 1–39

The differences between Isa 40–55 and Isa 1–39 are well documented.¹ Most scholars, observing historical references to Babylon and Cyrus, detecting unique figures like the Suffering Servant and Lady Zion, and identifying a shift in language and literary style, treat Isa 40–55 as deriving from an unidentified prophet in the exilic period located in Babylon.² As a result, Isa 40–55 is often extracted from its setting in the book and studied only in the historical context of Babylonian exile. Over the past forty years, however, advances in redaction, form, canonical, and tradition-historical criticism and the acceptance of synchronic approaches gave scholarly impetus to considering the place of Isa 40–55 within the entire book. The aim of this chapter is to consider the motif of food and drink in Isa 40–55 in light of its placement following Isa 1–39. Two presumptions, then, will frame the study below: (1) Isa 40–55 is a discrete, organized unit; (2) Isa 40–55 is part of the book of Isaiah. In isolation, presumption one results in scholars inferring from the evidence supporting the discrete, organized nature of Isa 40–55 that it should be interpreted as

-
- 1 Most scholarly lists of differences between Isa 40–55 and 1–39 do not improve upon S. R. Driver, *An Introduction to the Literature of the Old Testament*, 9th ed. (Edinburgh: T. & T. Clark, 1913), 236–46.
 - 2 For a helpful overview of critical approaches to Isaiah up to the end of the nineteenth-century, see Marvin A. Sweeney, “On the Road to Duhm: Isaiah in Nineteenth-Century Critical Scholarship,” in *Society of Biblical Literature: Seminar Papers 2002* (Atlanta: Society of Biblical Literature, 2002), 191–211. For an overview through the 1970s, see Roy F. Melugin, *The Formation of Isaiah 40–55*, BZAW 141 (Berlin: Walter de Gruyter, 1976), 1–10. For a recent overview of studies on Isa 40–55, see Jake Stromberg, *An Introduction to the Study of Isaiah* (London: T&T Clark International, 2011). The critical assumption that Isa 40–55 was written in Babylon by an anonymous prophet in the sixth-century has been challenged by other critical scholars such as Hans Barstad and Lena-Sophia Tiemeyer, who argue against a Babylonian provenance. Hans M. Barstad, *A Way in the Wilderness: The “Second Exodus” in the Message of Second Isaiah*, JSSM 12 (Manchester: University of Manchester Press, 1989); Lena-Sofia Tiemeyer, *For the Comfort of Zion: The Geographical and Theological Location of Isaiah 40–55*, VTSup 139 (Leiden: Brill, 2010). While Spykerboer believes that Isa 40–55 was crafted in Babylon, he argues that the audience is Jerusalem. See his summary in *The Structure and Composition of Deutero-Isaiah with Special Reference to the Polemics Against Idolatry* (Meppel: Krips Repro, 1976), 185–90.

an independent unit set within the Babylonian exile, unrelated to the rest of the book of Isaiah. In isolation, presumption two leads to a minimization of the uniqueness of Isa 40–55. When these two presumptions are allowed to inform one another, this enables a reader to identify the unique nature of a theme in Isa 40–55, yet allow the rest of the book to contribute to its interpretation.

Since an exhaustive analysis of the eating theme in Isa 40–55 exceeds the scope of this study, an entrée to the theme will be made possible by considering Isa 55:1–3a initially within the context of Isa 40–55 and then in association with Isa 1–39. The reason for focusing on Isa 55 as a starting point for exploring the topic is because it brings closure to Isa 40–55. In support of this, one may note an *inclusio* around the “word” concept between Isa 40 and 55.³ Furthermore, cohesion between Isa 56:1–8 and 66:18–24 suggests Isa 56–66 is a unified section, indicating that Isa 55 belongs to what precedes. This does not mean, however, that Isa 55 cannot bring closure both to Isa 40–55, making it discrete, and transition to Isa 56–66 in the final form the book.⁴ The investigation below will focus on how Isa 55:1–3a relates to the use of eating in Isa 40–55 as an avenue for discerning the role of food and drink in Isa 40–55. This will give rise to reflections on how the use of eating in Isa 40–55 relates to Isa 1–39 in a sequential-synchronic approach to the book.

Eating in Isaiah 55:1–3a within Isaiah 40–55

Isaiah 55:1–3a opens the final chapter of Isa 40–55 with food and drink. There are three prominent positions, at times overlapping, regarding the form-critical background of these verses: (1) an invitation to a feast; (2) an invitation by Wisdom; or (3) an invitation from a merchant.

-
- 3 Most agree that the “word” concept binds Isa 40 to 55, see, for example, Melugin, *Formation*, 81. See, however, Katie M. Heffelfinger, *I Am Large, I Contain Multitudes: Lyric Cohesion and Conflict in Second Isaiah*, BIS 105 (Leiden: Brill, 2011), 133–38. She argues that because the “word” theme occurs previously in Isa 40–55 (cf. 41:28; 44:26; 45:23; 50:2; 51:16) the parallels between 55:11 and 40:8 should not be understood as binding. This leaves Isa 40–55 open-ended in her opinion. Heffelfinger’s argument fails to consider that the “word” theme does not recur in Isa 56–66 and that Isa 55:11 and 40:8 uniquely associate arboreal imagery with the “word” motif.
 - 4 Some place Isa 55 with the chapters that follow. See especially Sweeney, who interprets Isa 55 as originally belonging to what precedes, though in the final form of the book it introduces Isa 56–66. Marvin A. Sweeney, *Isaiah 1–39: With an Introduction to Prophetic Literature*, FOTL 16 (Grand Rapids, Mich.: Eerdmans, 1996), 47.

James Sanders and R. J. Clifford are the chief proponents for adopting an invitation to a feast as the background for Isa 55:1–3a. In his short essay on Isa 55:1–9, Sanders argues for the importance of understanding the ancient Near Eastern background that original readers would call to mind when hearing these words. He claims that “the words of [verses] 1 and 2, spoken in this manner, were what the heralds of the king had annually proclaimed back in Judah to the poor of the land who once a year were honored guests at the royal board.”⁵ He then suggests that the prophet uses this concept of a royal feast to present Israel as God’s royal people per 55:3–5.⁶

R. J. Clifford argues that “a formal invitation to a sacral feast” undergirds the pattern of speech in Isa 55:1–2.⁷ As evidence, he draws upon two Ugaritic texts and Prov 9. Referring to CTA 23 6–7 (= KTU 1.23.6–7), Clifford finds an example where a royal party opens with the call to “Eat (*lhm*) of bread (*lhm*), ho (*ay*)! And drink of the liquor of wine (*yn*), ho (*ay*)!,” resembling the *רוי לחם*, and *ין* from 55:1–2.⁸ In the legend of Aqhat, the goddess Anat uses a very similar invitation for Aqhat to eat and drink, with the end result being the experience of life if he accepts.⁹ Clifford then exposes parallels with Prov 9:1–6, 11 where Wisdom summons the audience (*לכו*) for bread (*לחם*) and wine (*ין*) with life (*חיים*) being the result.¹⁰ Clifford argues that this intersection between invitations to feast and the prospect of life derives from an understanding that life is found only in proximity to the deity’s throne.¹¹ He argues, then, that an invitation to a sacral feast, equated with access to the deity resulting in life, serves as the background for Isa 55:1–3a.¹² There is a major drawback to adopting Sanders’ and Clifford’s claim that a feast is the setting of these verses; it is not evident how the repeated call “to purchase” (55:1b–2a) fits into a feast context.

5 J. A. Sanders, “Isaiah 55:1–9,” *Int* 32 (1978): 292.

6 *Ibid.*, 293.

7 R. J. Clifford, “Isaiah 55: Invitation to a Feast,” in *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday*, ed. Carol L. Meyers and M. O’Connor (Winona Lake, Ind.: Eisenbrauns, 1983), 27.

8 *Ibid.*, 28.

9 *Ibid.*, 28–29.

10 *Ibid.*, 29–30.

11 *Ibid.*

12 Some interpret this as a royal banquet, a feast of the Suffering Servant, and a covenant feast. See Gary V. Smith, *Isaiah 40–66*, NAC 15b (Nashville: Broadman & Holman, 2009), 494–95; Klaus Baltzer, *Deutero-Isaiah: A Commentary on Isaiah 40–55*, Hermeneia (Minneapolis: Fortress, 2001), 494–95; R. Reed Lessing, *Isaiah 40–55* (St. Louis: Concordia, 2011), 660.

The second major backdrop for understanding Isa 55:1–2 is that of wisdom traditions. Evidence for this derives from Prov 9:1–6, 11 and Sir 24:19–22.¹³ In Prov 9, Lady Wisdom invites the audience to come (לבו) to eat bread (לחם) and drink wine (יין) in 9:5, with the end result that they will experience years of life (שנות חיים) in v. 11. Sirach contains a similar invitation to come and eat with the result being satiation (24:19–22). In both Proverbs and Sirach, the invitation to eat is a literary device to call the audience to live wisely. In light of the connection between Prov 9 and Isa 55, Claassens comments, “Both texts use gifts of food to invite their respective audiences to enter into life with God. In both texts, food is employed as a symbol for God’s word, which needs to be embraced by the hearers.”¹⁴ The problem, again, is that the repeated invitation to “buy” (שבר) in 55:1 does not occur in wisdom passages and undercuts the construal of this form being an invitation to dine with Wisdom.

The third, and most promising, schema for understanding Isa 55:1–3a is that of a merchant.¹⁵ The strength of this backdrop is that it makes the best sense of the totality of what one finds in 55:1–3a. The setting of a merchant offering water (55:1a), assuring poverty-stricken shoppers that his products are free of charge (55:1b), and arguing with them to not purchase goods that do not satisfy (55:2a) makes for a very plausible explanation. It is possible to maintain the setting of a merchant at a market as primary, though still recognize the incorporation of wisdom themes into the message of this passage.¹⁶ It seems most

- 13 Joachim Begrich, *Studien zu Deuterjesaja*, 2nd ed. (Munich: C. Kaiser, 1969), 59–60; James Muilenburg, “The Book of Isaiah: Isaiah Chapters 40–66,” in *The Interpreter’s Bible* (New York: Abingdon, 1956), 642; Shalom Paul, *Isaiah 40–66: A Commentary*, Eerdmans Critical Commentary (Grand Rapids, Mich.: Eerdmans, 2012), 434; Joseph Blenkinsopp, *Isaiah 40–55: A New Translation with Introduction and Commentary*, AB 19A (New York: Doubleday, 2002), 369.
- 14 L. Juliana M. Claassens, *The God Who Provides: Biblical Images of Divine Nourishment* (Nashville: Abingdon, 2004), 88. For a similar articulation, see Judith E. McKinlay, *Gendering Wisdom the Host: Biblical Invitations to Eat and Drink*, JSOTSup 216 (Sheffield: Sheffield Academic, 1996), 55–56.
- 15 Lessing, *Isaiah 40–55*, 659; M. C. A. Korpel, “Metaphors in Isaiah lv,” *VT* 46 (1996): 49–50; Brevard Childs, *Isaiah*, OTL (Louisville, Ky.: Westminster John Knox, 2001), 434; J. D. W. Watts, *Isaiah 34–66*, WBC 25 (Waco, Tex.: Word Books, 1987), 246. Blenkinsopp argues against a water merchant scene on the basis that such a vendor would be out of business if he or she sells water without payment. Blenkinsopp, *Isaiah 40–55*, 369. Poetic irony, however, could explain a vendor “selling” food for free; the wage could be listening.
- 16 J. Goldingay and D. Payne, *A Critical and Exegetical Commentary on Isaiah 40–55*, 2 vols., ICC (London: T&T Clark International, 2006), 2:364; John E. Goldingay, *The Message of Isaiah 40–55: A Literary-Theological Commentary* (London: T&T Clark International, 2005), 544; Melugin, *Formation*, 25–26, 172; Whybray, *Isaiah 40–66*, New Century Bible (London:

likely, then, that Isa 55:1–3a presents a street merchant calling on the audience to eat and drink while incorporating wisdom elements into this form.¹⁷

With the setting of a street vendor uttering words of wisdom in mind, what is meant by this invitation? The central challenge in understanding these verses is in discerning the nature of the food and drink imagery. There are essentially two views. The first view interprets the food and drink language in Isa 55:1–3a non-literally with a spiritual spin, containing no material promise of eating and drinking. Marjo C. A. Korpel argues that the merchant's invitation to eat serves as a summons for people to turn to YHWH to find spiritual nourishment. While acknowledging that food language would have appealed to hungry exiles, in Korpel's estimation vv. 2–3, with their invitation to come to YHWH for life, render a literal meaning "impossible. It is not physical satisfaction that the audience may expect, but spiritual satisfaction. The invitation to come and buy free food and drink becomes an invitation to come to YHWH in v. 3a."¹⁸ She, along with Oswalt, points to the parallel between God's spirit and water in 44:3 (cf. 32:15) and Amos's use of food imagery to symbolize God's word (Amos 8:1; cf. Deut 8:3) in order to fortify the argument that spiritual (non-material) realities are being spoken of in Isa 55:1–3a.¹⁹ One option, then, is to understand the summons to come, buy, and eat in 55:1–2 as metaphors for coming to YHWH to receive his spirit and his word. Several problems, however, arise in this interpretation. The division between spiritual and physical blessing is questionable. Even more problematic, spirit and water in Isa 44:3 are metaphors for material realities, as will be evident below.

The second, and more common, way of understanding the nature of the food and drink imagery in Isa 55:1–3 is to detect in this language a promise of fullness of life in Zion that includes both the material (including food and drink) and religious needs of the people. The crux of this approach centers on how to interpret Isa 55:3a: "stretch out your ear; come to me; listen that

Oliphants, 1975), 90–91; Claus Westermann, *Isaiah 40–66: A Commentary* (Philadelphia: Westminster, 1969), 282.

17 Though not treating Isa 55:1–3, see the importance of distinguishing between wisdom forms and concepts in Lindsay Wilson, "Wisdom in Isaiah," in *Interpreting Isaiah: Issues and Approaches*, ed. David G. Firth and Paul D. Wegner (Nottingham: Apollos, 2009), 145–67.

18 Korpel, "Metaphors," 49–50.

19 M. C. A. Korpel, "Second Isaiah's Coping with the Religious Crisis: Reading Isaiah 40 and 55," in *The Crisis of Israelite Religion: Transformation of Religious Tradition in Exilic & Post-Exilic Times*, ed. Bob Becking and Marjo C. A. Korpel, *Oudtestamentische Studiën* 42 (Leiden: Brill, 1999), 100; Korpel, "Metaphors"; John N. Oswalt, *The Book of Isaiah: Chapters 40–66*, NICOT (Grand Rapids, Mich.: Eerdmans, 1998), 435–37; Paul, *Isaiah 40–66*, 434.

your נפש may live.” Though Korpel and Oswalt argue that this clause requires one to interpret the food language in vv. 1–2 as a metaphor for spiritual nourishment,²⁰ the sharp division between physical and spiritual nourishment is unnecessary. Additionally, the noun נפש in 55:2b and 3 likely refers to the “physical life, with its thirst and hunger” rather than a non-material soul.²¹ In this understanding, the promise of life in 55:3a refers to all the people’s needs for sustaining physical and religious life being met. Furthermore, if Isa 55:1–3a calls to mind a context where Zion is restored, the “prophet intends to invite his people to come to the new Jerusalem and to enjoy its abundant wealth,” including water and food.²² The offers of food and drink in 55:1–3a, then, retain a physical element as they serve as “figures for the general material and religious needs of the people.”²³ In this way, some argue that the use of food and drink language in Isa 55:1–3a invites the hungry audience to turn to God that they may experience full lives, including in the realms of food and drink, amidst Zion’s restoration.

The challenge, then, is not whether the language is literal or non-literal; it is about to what this non-literal language refers. Does it refer to spiritual renewal or all-encompassing renewal? An assessment of this should begin with a closer look at Isa 55:1–3a within the literary context of Isa 40–55.

Thirst and Water in Isaiah 40–55

Isaiah 55:1a opens with a call for the thirsty (צמא) to come to the waters (מים). In order to detect the nature of this invitation—whether it is an offer of solely spiritual or both material and religious renewal—it will be helpful to investigate how occurrences of thirst (צמא) and water (מים) in Isa 40–55 inform a reading of Isa 55:1a. There are five main passages (41:17–20; 43:20; 44:3; 48:21; 49:8–10) apart from Isa 55:1–3a where these concepts of thirst and water combine. A brief overview of these texts will provide insight into what a sequential-synchronic reader of Isa 40–55 may have in mind when they arrive at 55:1–3a.

20 Korpel, “Metaphors,” 50.

21 Baltzer, *Deutero-Isaiah*, 469. Cf. Goldingay and Payne, *Isaiah 40–55*, 2:370–71.

22 H. C. Spykerboer, “Isaiah 55:1–5: The Climax of Deutero-Isaiah; An Invitation to Come to the New Jerusalem,” in *Book of Isaiah—Le livre d’Isaïe*, ed. J. Vermeylen (Louvain: Leuven University Press, 1989), 358; Spykerboer, *Structure and Composition*, 179–82. For corresponding visions of Zion’s restoration involving fertility, see Ezek 34:25–31; 47:1–12; Joel 2:19–24; 4:18; Amos 9:13–14; cf. Isa 33:20, 22; Zech 13:1; 14:8–9. See Baltzer, *Deutero-Isaiah*, 467; Smith, *Isaiah 40–66*, 496; Spykerboer, “Isaiah 55,” 357.

23 Goldingay, *Message*, 545.

Isaiah 41:17–20

In Isa 41:17–20, the poet addresses the audience as **העניים והאביונים מבקשים מים** (v. 17a). The audience is poor and afflicted; one dimension of their down-trodden status is their unsuccessful quest for water (**מים**), resulting in the drying up of their tongues with thirst (**צמא**). In the second half of this verse, YHWH states: **אני יהוה אענם אלהי ישראל לא אעזבם** (v. 17b). Isaiah 41:18 specifies YHWH's intended answer to these thirsty people.

אפתח על-שפיים נהרות ובתוך בקעות מעינות 18a

אשים מדבר לאגם-מים וארץ ציה למוצאי מים 18b

The use of water language in v. 18 (**מים**, **אגם**, **נהר**) in contrast to arenas known for the absence of water (**ציה**, **מדבר**, **בקעה**, **שפי**) presents these verses as an answer to the search for **מים** in 41:17. Ironically, however, the text does not make explicit that these waters will be for the thirsty to drink. Instead, the poet leaves the topic of thirst behind to develop the water motif in the realm of ecological transformation.²⁴ This brings a reader into the ideology of Ps 107:33, 35 which uses similar terms (**מדבר**, **מים**, **נהר**, **אגם**, **ציה**, **מוצא**) as metaphors to assert YHWH's sovereign ability to bring reversal in all situations.²⁵ This focus on transformation in 41:18 continues in 41:19 where the **מדבר** will not merely change into pools of water, but also will produce prestigious trees known for their shade and timber (**ארז**, **שטה**, **ברוש**, **תדהר**) or for providing desirable goods (**עץ שמן**, **הדס**).²⁶ This is a vision of YHWH turning a wilderness into a paradise; desolation into utopia. The end result is the furthering of YHWH's reputation among the nations as a result of these acts (41:20). Though some interpret this passage as describing a literal transformation in nature,²⁷ **מדבר** is often

24 Goldingay and Payne, *Isaiah 40–55*, 1:181.

25 See Barstad, *Way*, 27–28. For those making connections to exodus traditions, see William Henry Propp, *Water in the Wilderness: A Biblical Motif and Its Mythological Background*, HSM 40 (Atlanta: Scholars, 1987), 9–10; Christopher Seitz, “The Book of Isaiah 40–66,” in *The New Interpreter's Bible* (Nashville: Abingdon, 2001), 355. Terms in 41:18 that are similar to exodus traditions are evident in Ps 78:16 (**מים**, **נהר**), 105:41 (**פתח**), 114:8 (**נהר**, **מים**), 114:8 (**נהר**, **מים**), 105:41 (**פתח**), 114:8 (**נהר**, **מים**); Exod 22:22–27 (**מדבר**, **מים**), 17:6 (**מים**); Num 20:2–13 (**מדבר**, v. 4; **מים** throughout).

26 For more on these trees, see Goldingay and Payne, *Isaiah 40–55*, 1:183–84; Jacob and Jacob, “Flora,” in *ABD* 2:804–808. See Steck, who notes how these trees in 41:19 later serve as timber for building the temple in 60:13. “Jesaja 60, 13—Bauholz oder Tempelgarten?” *BN* 30 (1985): 31–34.

27 Some interpret Isa 41:17–20 as literally describing what God will do in the wilderness as exiles will travel through it on their way home from Babylon. Carroll Stuhlmueller, *Creative Redemption in Deutero-Isaiah* (Rome: Biblical Institute Press, 1970), 70–73. Others

a metaphor for a desolate situation throughout Isaiah, particularly for Zion (51:3; cf. 27:10; 32:15–16; 40:3). A reader may interpret the transformation of it in 41:17–20 (cf. 43:16–21 below) as signifying restoration of all that is not as it should be, though Zion in particular may be called to mind. It seems most likely, then, that thirst (צמא) is a trope for need in general, and water (מים) is an image for YHWH's ability to bring new life to desolation, symbolized by wilderness imagery.²⁸

Isaiah 43:16–21

Isaiah 43:16–21 contains language similar to Isa 41:17–20, but moves in a different direction by focusing on travel. In vv. 16–17, the poet refers to exodus traditions regarding YHWH's making a way (נתיבה; דרך) through the sea (מים; ים) and his defeat of Pharaoh's armies (43:16–17) to grant theological perspective on a new act of YHWH (43:18–19a).²⁹ YHWH goes on to say:

אשים במדבר דרך בישמון נהרות	19b
תכבדני חית השדה תנים ובנות יענה	20a
כי־נתתי במדבר מים נהרות בשימן	20b
להשקות עמי בחירי	20c

argue that these verses depict the literal restoration of nature in Judah. See Blenkinsopp, *Isaiah 40–55*, 203; Spykerboer, *Structure and Composition*; Tiemeyer, *Comfort*, 176–78. Others locate this physical restoration in an eschatological context. See Muilenburg, "Isaiah 40–66," 460; Smith, *Isaiah 40–66*, 139. Propp favors a literal interpretation as he detects an emphasis in Isa 40–55 on depicting God's "control over the universe and ability to supply basic requirements such as fertility" in contrast to other gods. *Water in the Wilderness*, 102–103, 106. Goldingay and Payne treat this as a metaphorical thirst for God to act. *Isaiah 40–55*, 180.

- 28 Goldingay and Payne, *Isaiah 40–55*, 180; John L. McKenzie, *Second Isaiah* (Garden City, N.Y.: Doubleday, 1968), 32; Oswalt, *Chapters 40–66*, 94–95; Bo H. Lim, *The "Way of the Lord" in the Book of Isaiah*, LHBOTS 522 (London: T&T Clark International, 2010), 54; Ulrich Berges, *Jesaja 40–48*, HThKAT (Freiburg: Herder, 2008), 201. Berges' primary reasoning is that exiles in Babylon would not need to seek water as they are near the rivers of Babylon. Koole offers a blend of a literal and spiritual interpretation of Isa 41:17–20. He considers this passage to be originally an answer to prayer in a time of drought, but in the context of Isa 41 it highlights "God's power in the renewal of nature, which functions as a symbol and guarantee of the spiritual renewal of Israel." *Isaiah III: Isaiah 40–48*, HCOT (Leuven: Peeters, 1997), 176. Lund also favors a figurative interpretation while remaining open to the possibility of material elements. *Way Metaphors and Way Topics in Isaiah 40–55*, FAT 28 (Tübingen: Mohr Siebeck, 2007), 197.
- 29 See Exod 13:18; Ps 77:20; Isa 51:10 for uses of דרך with מים or ים in exodus traditions. See also Exod 14:9; ch. 15; Deut 11:4; Ps 76:7 for horse and rider language and the exodus.

In 43:19b, we find דרך and נהרות in parallel, indicating the provision of both safety in travel (דרך) and sustenance (נהרות) in the מדבר. In the ancient world, travel was dangerous for numerous reasons, two of which are the need for a path and water. Due to the danger in making or taking a path through difficult terrain, kings would boast of their success in providing such for their people. One example stems from a description of Shalmaneser III: "One who finds the most difficult paths, who treads the summits of mountains and highlands far and near . . . who opens up trails north and south."³⁰ Path-making was something to brag about as it signifies the ability to overcome danger and promote well-being. Water supply dictated these routes. With a typical day's journey being seventeen to twenty-three miles, water sources could not be too far apart. It is for this reason that paths in the wilderness between Babylon and Israel were uncommon.³¹ With YHWH promising both a road and water in the wilderness in 43:19b, YHWH asserts himself as the one who can overcome all odds of ensuring a safe and luxurious journey through what was previously considered impassible.

In Isa 43:20a, another threat to travel, wild animals, is removed. Instead of wild animals serving as threats, they will honor YHWH for what he has done for his people. In v. 20b–c, the path imagery falls to the wayside as the focus is primarily upon the נהרות מים in the מדבר and ישימון from v. 19b.³² The one who made a path through the waters (מים) in the exodus (43:16) now shows mastery over water again, this time bringing water to dry places (Ps 107:33) for his people to drink (שקה), as in the exodus traditions.³³

Are these promises literal? It seems most likely that as in 41:17–20 the מדבר/ישימון is a metaphorical setting for desolation. The promise to provide a דרך and מים to drink for YHWH's people (עמי; 43:20; cf. 40:1) is conveying metaphorically YHWH's ability to overcome any potential obstacle that stands between YHWH's people and their experience of redemption. Though some interpret these verses in more of a material fashion as anticipating a change in the realm

30 Quoted in Barry J. Beitzel, "Travel and Communication (OT World)," in *ABD* 6:645.

31 For a survey and map, see Barry J. Beitzel, "Roads and Highways (Pre-Roman)," in *ABD* 5:776–82.

32 Koole, *Isaiah* 40–48, 334.

33 For passages using similar terms to describe an exodus tradition, see Ps 78 (v. 15) and Num 20 (cf. vv. 4, 8) where שקה, מדבר, and מים occur. Psalm 78 also uses the term נהר. See also similar traditions though with different terms used, in Exod 15:22–27; 17:1–7; Pss 105:41; 114:8. Psalm 107:33 contains the terms נהר and מדבר. Blenkinsopp, *Isaiah* 40–55, 227–28; Koole, *Isaiah* 40–48, 334; Goldingay, *Message*, 208; Lessing, *Isaiah* 40–55, 318–19; Muilenburg, "Isaiah 40–66," 496; Tiemeyer, *Comfort*, 182.

of nature,³⁴ it is likely that this imagery functions non-literally to comfort and evoke trust from עמי (40:1; 43:20), declaring “God’s power [to] break forth into this metaphorical wasteland, and turn the people’s desert situation into blessings.”³⁵ By envisaging the provision of water in an unlikely place, YHWH’s people gain comfort that YHWH will take care of his people’s needs in all realms of life, even if such seems unlikely.

Isaiah 44:3

Isaiah 44:3 is the third instance where the water and thirst concepts arise. While Isa 43:20 promised water for God’s chosen (בְּחִיר), God provides an explanation (כִּי) for those he has chosen (בָּחַר in 44:1–2) as to why they should not fear in 44:3:

כִּי אֶצְקֶמֶם עַל-צִמָּא וְנֹזְלִים עַל-יְבֵשָׁה 3a
אֶצְקֶה רוּחִי עַל-זֶרְעֶךָ וּבִרְכָתִי עַל-צִאצְאֶיךָ 3b

In 44:3a, the use of יְבֵשָׁה in the second colon likely clarifies that the water to be poured out by YHWH will be upon thirsty (צִמָּא) ground rather than thirsty people, though thirsty ground is still a trope for need. In v. 3b, God promises to pour out not water but his רוּחַ and blessing (בִּרְכָּה) upon their offspring, resulting in their multiplication (44:4; cf. 43:5; 49:14–23). The relationship between 44:3a and 3b has been interpreted in several ways. Some argue that this verse envisions two realms of transformation, in nature through the literal provision of water (v. 3a) and in spiritual blessing for future generations (v. 3b).³⁶ Others argue that v. 3b clarifies that the water poured upon the thirsty land in v. 3a is metaphorical for renewing God’s people by God’s spirit.³⁷ The latter seems most likely as v. 4, which links through a *waw*-consecutive with v. 3, clarifies that water is a symbol for renewing Israel’s offspring numerically, not merely spiritually. Thus, water, with its ability to signify renewal, and thirst, with its ability

34 As a literal transformation of the wilderness that will take place in the desert between Babylon and Palestine, see Blenkinsopp, *Isaiah 40–55*, 228; Paul, *Isaiah 40–66: A Commentary*, 318; Westermann, *Isaiah 40–66*, 128–29. Gary V. Smith interprets this literally as the eschatological transformation of nature in general where the curses of Deut 27–28 are reversed, not in a return to the land. *Isaiah 40–66*, 209–210.

35 Tiemeyer, *Comfort*, 184. See also Koole, *Isaiah 40–48*, 336; Stephen Lee, *Creation and Redemption in Isaiah 40–55*, Jian Dao Dissertation Series (Hong Kong: Alliance Bible Seminary, 1995), 153–57; Oswalt, *Chapters 40–66*, 155; Barstad, *Way*, 97; Lim, *Way*, 55–56.

36 Koole, *Isaiah 40–48*, 360; Smith, *Isaiah 40–66*, 219–20; Westermann, *Isaiah 40–66*, 136.

37 Blenkinsopp, *Isaiah 40–55*, 233; Goldingay and Payne, *Isaiah 40–55*, 323–24; Lee, *Creation and Redemption in Isaiah 40–55*, 155; Tiemeyer, *Comfort*, 228–31; Lim, *Way*, 56–57.

to connote desolation, combine in 44:3 to convey YHWH's enduring commitment to reverse Israel's desolate situation by increasing their descendants.

Isaiah 48:20–21

The fourth instance where מים and thirst arise in Isa 40–55 is in 48:21. Along with Isa 41:17–20 and 43:16–21, the usage in 48:21 also calls to mind exodus traditions. In particular, 48:21 alludes to YHWH's provision of water from the rock in the Exodus,³⁸ “the greatest miracle of the desert journey after the Exodus from Egypt.”³⁹ After exhorting the audience to flee from Babylon in v. 20, the text now describes the experience of those during the Exodus from Egypt:

21a ולא צמאו בחרבות הולכים מים מצור

21b הזיל למו ויבקע צור ויזבו מים

The wilderness generation experienced God's care in two impossible circumstances. Though the חרבות are places for thirst and a צור is not where one looks to find water, YHWH had provided water in an unlikely place (the wilderness) and in an impossible way (from a rock). This again calls to mind a typical challenge of travel that all would identify with (cf. 43:16–20). By recalling YHWH's prior ability to overcome all odds through unlikely means during the exodus, the prophet makes an analogy between the exodus community and the audience. Some understand this as a promise of YHWH's care for his people's physical needs either in a journey through the desert from Babylon or in all physical wastelands, including in Judah.⁴⁰ Some interpret the analogy non-literally as describing the spiritual renewal of Israel.⁴¹ Isaiah 48:21 seems, however, to be asserting something more fundamental—just as YHWH did the impossible in improbable ways in a desolate situation in the exodus, so “water” and “thirst” contribute to conveying YHWH's capability of overcoming “Babylon” or any other force that stands between YHWH's people and their experience of his redemption (48:20).

38 Psalms 78:15 (צור, בקע), 20 (זוב, צור, מים), and 105:41 (זוב, צור, מים) most closely associate with the language of Isa 48:21. Psalm 114:8 and Exod 17:6 share the terms מים and צור. Numbers 20 conveys a similar message but uses the term סלע. See Ulrich Berges, *Das Buch Jesaja: Komposition und Endgestalt*, Herders biblische Studien 16 (Freiburg: Herder, 1998), 548–49.

39 Koole, *Isaiah 40–48*, 603.

40 Goldingay and Payne, *Isaiah 40–55*, 2:149–50; Blenkinsopp, *Isaiah 40–55*, 296.

41 Koole, *Isaiah 40–48*, 604; Oswalt, *Chapters 40–66*, 284.

Isaiah 49:9–10

The final passage in Isa 40–55 prior to Isa 55:1 that uses thirst and water language occurs in 49:9–10. Just as YHWH promises to answer (ענה) his people through the provision of water in 41:17–20, so YHWH answers (ענה; 49:8) the people when the servant restores the desolate inheritance.⁴² Similar to the imperative followed by a third-person indicative description in 48:20–21 (“Go out . . . they did not thirst”), Isa 49:9b–10 describes the future experience of those captives who answer the call to go out in v. 9a (צאו):

על־דרכים ירעו ובכל־שפיים מרעיתם	9b
לא ירעבו ולא יצמאו	10a
ולא־יכם שרב ושמש	10b
כי־מרחמם ינהגם ועל־מבועי מים ינהלם	10c

These verses are similar to 43:16–21 and 48:20–21 as they call to mind a context of travel. As noted above, an ideal ancient transport system would consist of a regular water supply and enable those traveling to eat from the land.⁴³ Having announced that YHWH's servant will renew the desolate land (נחלות; 49:8),⁴⁴ the promise of grazing along the roads and not growing hungry or thirsty calls to mind a context where everything is as it should be.⁴⁵ Travel throughout the land can be easily undertaken. This signals an era beyond the anticipated שממה of 6:11 (cf. 1:7), whereupon the re-establishment of the land YHWH will provide for the needs of his people, including in the realms of food and drink, in coordination with the agency of the servant. This does not just call to mind an ideal setting; it focuses on the one who makes this ideal possible by depicting this agent as a compassionate shepherd (cf. Gen 49:24; Pss 23; 80). This links back to Isa 40:9–11, which opens Isa 40–55 with a comforting message of YHWH shepherding (רעה) his people. This travel imagery continues in v. 11 as YHWH is depicted as a master road-builder who is making a safe journey home possible (דרך; מסלה; 49:11). The promise of not thirsting or hungering, then, in 49:10 contributes to the message for those awaiting deliverance from captivity—YHWH through his servant will overcome all obstacles that could prevent his people's restoration.⁴⁶

42 These are the only two uses of ענה (“to answer”) in Isa 40–55, linking them together.

43 Beitzel, “Roads and Highways (Pre-Roman),” in *ABD* 5:777.

44 Childs, *Isaiah*, 387.

45 Beitzel, “Travel and Communication,” in *ABD* 6:647.

46 For those taking this as referring to the physical and/or spiritual needs of his people, see Jan Koole, *Isaiah 111: Isaiah 49–55*, *HCOT* (Leuven: Peeters, 1998), 41–43; Paul, *Isaiah*

Reading Water and Thirst in Isaiah 55:1a

The survey of water and thirst in Isa 40–55 informs how a sequential reader might interpret the call for all who are thirsty (צמא) to come to the waters (מים) in 55:1. While metaphorical, an interpreter should not limit the concepts of thirst and water to spiritual renewal. Thirst, with its metaphorical ability to convey any situation of need that is infused with longing, and water, which is known for bringing vitality to desolation, are powerful tools for the prophet to convey messages of reversal and transformation in all realms of life. By envisioning the ecological transformation of thirsty places through water in 41:17–20 and 44:3, the prophet gives hope to the poor and needy (41:17) and those worrying about a numerical decline in descendants (44:3–4). Furthermore, מים and lack of thirst also signal contexts of security amidst travel (43:16–21; 48:20–21; 49:9–11), symbolizing YHWH's care for his people and ability to eliminate potential dangers that his people might experience an ideal life, such as having water and food readily available as one travels here and there. Through imagery of ecological transformation and of creating ideal travel conditions through water, the prophet aims at engendering hope that the current desolation of YHWH's people will not be the final word.

By addressing the audience as the צמא in 55:1, a sequential reader is invited to recollect how thirst has been a metaphor for a longing for change.⁴⁷ By offering מים to such people, the sequential reader would call to mind images of water turning deserts into paradises and making travel through previously impassible terrain into an all-you-can-drink-and-eat luxury tour. This would certainly foster hope. The audience is now being asked to respond to these images through this invitation. Will they listen to YHWH, trusting that his waters can remedy their thirst for restoration in all realms of life? If the water and thirst imagery in Isa 40–54 has had its intended effect, the answer should be: “Yes, to whom else shall we turn?”⁴⁸

40–66: *A Commentary*, 329–30; Smith, *Isaiah 40–66*, 355; Claus Westermann, *Isaiah 40–66: A Commentary* (Philadelphia: Westminster, 1969), 215–16.

- 47 Max Black's interaction theory exposes how both the tenor and the referent have a “system of things” (connotations) associated with them and that meaning derives from bringing these “systems” into conversation, with some elements shifting from one to another. Here “thirst” (vehicle) and “desolation” (tenor) interact with one another in a way that requires discernment. If a “system of things” attached to “thirst” is longing, the use of thirst as a metaphor signals not just need but also longing. See *Models and Metaphors: Studies in Language and Philosophy* (Ithaca, N.Y.: Cornell University Press, 1962), 25–47.
- 48 It will be evident below that this imagery is ultimately calling God's people to himself and not other gods. In the background of many of the passages above is a polemic against other gods. Propp, *Water in the Wilderness*, 105–106.

Buying Wine and Milk Without Money in Isaiah 40–55

While the first image of need in Isa 55:1 relates to a longing for change (צמא) that the merchant claims to be able to remedy (water), the second image in 55:1b appeals to what may prevent someone from enjoying the goods of the merchant—a lack of money. The emphasis on a lack of money is evident as this line begins by summoning those without money (אשר אין לו כסף) and repeats the concept twice later in the line (בלוא כסף ובלוא מחיר). The merchant makes it clear that those lacking in funds have an open account. The focus now is upon wine (יין) and milk (חלב). While the idea here—goods available free of charge—is fairly clear, further insight arises when considering a few occurrences of כסף and יין earlier in Isa 40–55.

The concept of money (כסף) occurs several times in Isa 40–55. It primarily refers in a mocking fashion to idols. In response to inquiring about who can compare to YHWH (40:8), 40:19 chides how idols require craftsmen to overlay them with gold and silver (כסף) ornamentation.⁴⁹ Isaiah 43:24 reminds them that YHWH has not consumed their money (כסף) by requiring them to buy him an inordinate amount of gifts. The endorsement of YHWH on the basis that he has not demanded their כסף is a stark contrast with idol worship. This is most clear in 46:6. In an inquiry into who compares to YHWH (46:5; cf. 40:8), a major difference between YHWH and other gods is that idols depend on their makers to pay great money for them (כסף; 46:6) and even carry them around (סבל; 46:7), while YHWH is the one who carries his people (סבל; 46:4). In a sequential reading of Isa 40–55, the offer of goods without כסף in 55:1b would remind a reader of how different YHWH is from other gods. Unlike other gods that exist through the funding of their worshipers, YHWH offers sustenance for his people free of charge.

Not only does 55:1b resonate with the topic of כסף in chs. 40–55 to assert YHWH's distinctness, it also may relate with the concept of drinking wine arising in 51:17–23. In 51:17–20, the prophet describes the prior experience of Zion's judgment. This depiction begins with the image of Zion having drunk the cup (כוס) of YHWH's wrath (חמה) in v. 17 (cf. Jer 25). YHWH's wrath is evident in Jerusalem's experience of lack and the weariness of children (51:18, 20), destruction, famine (רעב), and sword (חרב; 51:19).⁵⁰ The prophet then calls on

49 On interpreting both gold and silver as ornamentation, see Goldingay and Payne, *Isaiah* 40–55, 1:113.

50 Isaiah 51:19 is the only pairing of רעב and חרב in Isaiah. Jeremiah, however, uses this pair regularly and Ezekiel occasionally. See Jer 5:12; 11:22; 14:12–13, 15–16, 18; 15:2; 16:4; 18:21; 21:7, 9; 24:10; 27:8, 13; 29:17–18; 32:24, 36; 34:17; 38:2; 42:16–17, 22; 44:12–13, 18, 27; Ezek 5:12, 17; 6:11–12; 7:15; 12:16; 14:21.

the audience who is drunk, but not with wine (לֹא מִיַּין), to listen to what YHWH has to say in 51:21. YHWH's message is that he will transfer the cup (כּוֹס) of reeling (תִּרְעָלָה) and wrath (חֲמָה) once drunk by Zion to its oppressors (51:22–23). Zion also receives the promise that it will never drink this cup again.⁵¹ The days of famine, destruction, and sword will be long gone. This use of drinking wine to signal judgment, as MacDonald notes, is an “anti-banquet” theme where YHWH, the host, causes his guest to drink his wine of wrath (Jer 25:15–20; 48:26; 49:12; 51:7; Ezek 23:31–34; Obad 16; Hab 2:15–17; Zech 12:2; Pss 60:3; 75:8; Lam 4:21).⁵²

The wine rhetoric in Isa 51:17–23 informs Isa 55:1b. Isaiah 55:1–3a advances the cycle begun in 51:17–23. While 51:17–20 announces the transfer of the cup of wrath from Zion to its enemies, the offer of wine (יַי) in 55:1 reminds Zion of how different its future will be from the past. With the cup of wrath now set aside for its enemies, the servants are summoned to partake in the wine, symbolic of a new standing of peace with YHWH. While מִים in 55:1 symbolizes an offer of transformation of all desolation, יַי highlights the relational and joyous elements of this invitation.⁵³ With the audience's enemy status now set aside through wine imagery in 51:17–21, the promise of wine in 55:1 signals a new relationship with God and a joy-filled life for those who respond to this invitation. This idea is balanced by the use of חֶלֶב with wine, which are both common elements for daily living that occur in other prophetic visions of the world as it should be (cf. Joel 4:18).⁵⁴

Thus, the offer of wine (יַי) and milk without cost (בְּסֶף) in 55:1b has several layers of nuance. It highlights YHWH's distinctness from other gods as one who offers goods freely, as well as a new era of relationship where his people are back in fellowship with him and enjoy life as it should be with wine and milk.

Buying What is Not Bread in Isaiah 40–55

Isaiah 55:2a continues the merchant's sales pitch, but shifts in a new direction. Having claimed that his products can meet their needs (55:1b; thirst and water) and that his goods are available free of charge unlike those of other

51 This passage shares strong associations with Lam 4. See Patricia Tull Willey, *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah*, SBLDS 161 (Atlanta: Scholars, 1997), 162–65.

52 Nathan MacDonald, *Not Bread Alone: The Uses of Food in the Old Testament* (Oxford: Oxford University Press, 2008), 187–91.

53 There are numerous times throughout Isaiah that wine relates to joy (16:10; 22:13; 24:11; 65:13; cf. Eccl 9:7; Zech 10:7).

54 Koole, *Isaiah 49–55*, 407. See also Song 5:1.

gods (55:1b), the merchant reasons with the audience about the futility of previous investments they have made (55:2a). This generous merchant asks: “Why would you spend (שקל) money (כסף) for what does not result in food (לחם), and your labor (יגע) for what does not satisfy (שבע)?” (55:2a). This question assumes YHWH’s knowledge of other possible transactions, perhaps even previous investments.

As noted above, financial transactions in Isa 40–55 center primarily on investments in idols.⁵⁵ The verb שקל occurs with כסף in 46:6 to portray the process of hiring idol-makers to create an image. This is contrasted with YHWH who sustains his people, rather than them sustaining him (46:4–7). יגע, or at least verbs from the root יגע, in Isa 40–55 points in a similar direction of anti-idolatry. Though YHWH has not wearied (יגע) the people with onerous demands (43:22–24), the people have labored (יגע) in all sorts of pagan practices to obtain a profit (47:12, 15). Lady Zion’s labor, however, that seems to be in vain will be richly rewarded (49:4). In fact, YHWH offers a lack of weariness in exchange for waiting on him at the opening of Isa 40–55 (cf. 40:29–31). Through the use of investment language in this question (55:2a), YHWH seems to be making the point that earlier attempts at well-being through idolatry and pagan ritual were futile.

The usage of לחם in Isa 40–55 points in a similar direction. Isaiah 55:2a attempts to convince the audience to stop pursuing avenues, such as other gods, that do not result in לחם. Isaiah 44:9–20 is a poetic satire depicting the stupidity of making and worshipping idols. The food theme contributes to its rhetoric. In Isa 44:12, the idol-makers become powerless and weary because they are famished (רעב) and have no water (מים) to drink (שתה; 44:12). If idols are the chief means of procuring food and drink, would not one expect their makers to have plenty of food and not lack in water?⁵⁶ Isaiah 44:15–19 exposes the stupidity of idol worshipers who will use the same piece of wood to create an idol and to bake (אפה) bread (לחם), roast (צלה) meat (בשר), and eat (אכל) (44:15, 16, 19). Such a person will feed (רעה) on ashes. The gods of the nations do nothing to provide food and drink for their makers who grow thirsty and hungry as they make them (44:12).

This satire in Isa 44 contrasts with 49:9–10 (dealt with above) and 51:14. Though idol-makers grow famished (רעב), lack water (מים; 44:11), and idols

55 Many interpret Isa 55:2 as inviting the audience away from idolatry. See Goldingay and Payne, *Isaiah 40–55*, 2:370; Korpel, “Metaphors,” 49 fn. 20; Lessing, *Isaiah 40–55*, 661; Smith, *Isaiah 40–66*, 497; Blaenka Scheuer, *The Return of YHWH: The Tension between Deliverance and Repentance in Isaiah 40–55*, BZAW 377 (Berlin/New York: Walter de Gruyter, 2008), 71–72.

56 Oswalt, *Chapters 40–66*, 180.

worshippers will graze (רעה) on ashes, God's redeemed will not go hungry (רעב) or thirsty as he shepherds (רעה) them along waters (מים) and grazing places (מרעה) amidst his restoration through the servant (49:9–10). While the manufactured gods are made from the same materials people use for baking, providing nothing for those who make them (44:15–19), the Lord promises that the bent down (צעה) will not lack food (לחם) upon release from imprisonment in 51:14.⁵⁷ Thus, YHWH's promises to provide food for the famished in 49:9–10 and 51:14 contrast with the inability of gods to provide food for their makers; idols just make their people hungry despite the investment. In these ways, resonances between language for purchase and food in 55:2a and Isa 40–55 relate metaphorically to enhance the merchant's case: do not turn to other gods for transforming your plight; they have not satisfied in the past.

Eating and Listening

The culmination of the merchant's message occurs in 55:2b–3a. With the goods of the merchant able to meet their needs for transformation (55:1a) and available to those without the resources (55:1b), the merchant makes it clear that eating will be made possible through turning and listening to him (55:2b–3a).

The command to eat (אכל) what is good (טוב) in 55:2b (cf. 55:1b) is not surprising to hear from a merchant, but it is unique within Isa 40–55. In Isa 40–55, אכל never occurs as a promise for future eating. אכל occurs only in the idol polemic in Isa 44 or as a metaphor for judgment (49:26; 50:9; 51:8). The only promises of future eating relate to the people grazing (רעה) upon return from Babylon (49:9–10), the provision of food for released prisoners (51:14), or an anticipation that רעב experienced previously in judgment will no longer be part of their future (51:19).

It is important to reflect on how this topic of eating fits historically into Babylonian exile. There is very little evidence of persisting hunger, whether in Judah or for exiles in Babylon after 586 BCE. While Babylon had certainly decimated the food supply in Jerusalem and its near vicinity (Jer 5:17; 6:12; 9:14),⁵⁸ Babylon left people in the land of Judah to cultivate it as landowners (2 Kgs 25:12; Jer 39:10; 52:16), though they were subject to heavy taxation.⁵⁹ While

57 On צעה, see Blenkinsopp, *Isaiah 40–55*, 334; Koole, *Isaiah 49–55*, 185.

58 Avraham Faust, *Judah in the Neo-Babylonian Period: The Archaeology of Desolation*, *Archaeology and Biblical Studies* 18 (Atlanta: SBL, 2012), 65; Oded Lipschits, *The Rise and Fall of Jerusalem: Judah Under Babylonian Rule* (Winona Lake, Ind.: Eisenbrauns, 2005), 189–90.

59 Lipschits, *The Rise and Fall of Jerusalem*, 69; Jill Middlemas, *The Templeless Age: An Introduction to the History, Literature, and Theology of the "Exile"* (Louisville: Westminster John Knox, 2007), 17.

there is evidence for a decrease in settlements in Judah during this era,⁶⁰ it is unlikely that hunger was a major issue for those remaining in Judah as subsistence farming would have been sufficient. Hunger also would not be a major issue either for those in Babylon, as most of the גולה were employed as “semi-free tenants of state land,” as reflected perhaps in Jer 29.⁶¹ This does not mean, however, that exiles were happy to be cultivating food in foreign land.⁶² With hunger not being a prominent issue for those remaining in Judah or in exile, why do anticipations of no רעב (51:19) or provision of food in a journey home arise in Isa 40–55?

Even if exiles and those in Judah after Jerusalem’s fall did not experience long-standing famine, the reality of רעב amidst and in the immediate aftermath of Jerusalem’s siege by Babylon lingers in the imaginations of exiles. This is evident throughout Lamentations, where hunger is a repeated element in commemorative reflections of lament surrounding the catastrophe of 586 BCE (1:11, 19–20; 2:12, 20–21; 4:9; 5:9).⁶³ This is particularly striking in Lam 4:9, where the poet claims it is better to be killed by the חרב than to die of רעב. With Jeremiah having warned of the חרב and רעב coming as a result of Babylonian invasion, Isa 51:19 asks who can console Jerusalem in light of such experiences, such devastation. Even if hunger is not a dominant reality for those in exile and at a safe distance from Jerusalem’s fall, the memory of the terrible hunger caused by the Babylonian siege would linger in the minds of exiles, leaving them unsettled as they struggle to come to terms with what YHWH has brought upon their ancestors. As for the promises of eating in 49:9–10 and 51:14, these aim at giving confidence to a people with fears of famine or deprivation of

60 Lipschits, *The Rise and Fall of Jerusalem*, 187–88, 206–37, argues for nearly a seventy percent decrease in settlements in rural Judah during the Babylonian era. See Faust, *Judah in the Neo-Babylonian Period*, 3–10, for a survey of positions. He argues that most cities and forts in Judah were destroyed during Babylonian campaigns (21–32); rural cites near Jerusalem faced the same fate (38–48). In more distant parts of Judah, there was a large degree of loss, though it was not entirely destroyed.

61 Rainer Albertz, *Israel in Exile: The History and Literature of the Sixth Century BCE*, trans. David Green, *Studies in Biblical Literature* 3 (Atlanta: Society of Biblical Literature, 2003), 101–02.

62 For a thoughtful treatment of land cultivation in exile from Ps 137, see John J. Ahn, *Exile As Forced Migrations: A Sociological, Literary, and Theological Approach on the Displacement and Resettlement of the Southern Kingdom of Judah*, BZAW 417 (Berlin: De Gruyter, 2011), 84–91.

63 R. B. Salters, *Lamentations*, ICC (New York: T&T Clark International, 2010), 11. For links to these various passages, see Ulrich Berges, *Klagelieder*, HThKAT (Freiburg: Herder, 2002), 109.

food lingering in their corporate imagination that the earlier days of hunger in Jerusalem are not indicative of their destiny of well-being with YHWH, who is worthy of more trust for food provision than other gods.

How does the metaphorical command to eat and delight oneself in rich food (55:2b) relate to the prospect of future eating in Isa 40–55? We must avoid two extremes in interpreting Isa 55:2. On the one extreme, one might be tempted to interpret the command to eat as a spiritual metaphor, say of enjoying God's word (Deut 8:3). At the other extreme, one might interpret this literally, as an invitation to eat food in Zion's restoration. The argument above has made the case that Isa 55:1–2a is a metaphorical depiction of God as merchant, inviting people to turn to him instead of other gods, as they look for transformation in all realms of life. While transformation, particularly Zion's restoration, certainly includes provision in the realms of food and drink, the command to eat is a symbolic invitation to look to YHWH for transformation in all realms of life. By appealing to eating, this taps into a collective memory of hunger as a symbol for need; this creates a setting for God to express his intention for a radically different future for his people. Transformation in all realms of life awaits those who turn to him.

The food and drink imagery in the merchant's pitch contributes chiefly to the rhetorical aim of this chapter—a call to turn to God. This is evident in v. 2b, שמעו שמעו, and v. 3a, הִטּוּ אַזְנוֹכֶם וּלְכוּ אֵלַי שְׁמָעוּ. The summons to listen (שמע) is not without its resonances from Isa 40–55. In fact, the imperative to listen is interspersed as various audiences are called to listen to God's messages of comfort (44:1; 46:3, 12–13; 48:12, 16; 49:1; 51:1, 7) and his cases against rebellion (42:18–25; 47:8; 48:1–8).⁶⁴ It is only in 55:2b that it occurs with the infinitive absolute, indicating the climactic nature of the merchant's call. Looming in the background of these imperatives is God's case against those who persist in not listening (42:18–25; 48:1–8), God's hope for a people who will listen (48:14; 50:8), and God's servant who is a model listener (50:4). It is likely that 55:2b–3a presents a culminating offer for the reader to respond to Isa 40–55 by finally taking on board what YHWH has been saying all along: turn and listen to me.

What does it mean to listen to God in this context? There are several clues within Isa 55. In Isa 55:6–7, a behavioral dimension of what it might look like to turn and listen to God arises. It calls for the רָשָׁע and אִישׁ אֵוֶן to turn from their course in life because of YHWH's forgiving character. This links back to 48:21, where the רָשָׁע are warned of judgment (cf. 57:21), and to 41:29, where

64 A connection between Isa 46:12–13, 49:1–3, and 55:2–5 is possible when one notes how in these verses listening (שמע) pertains to receiving God's promise to glorify (תפארת; פאר) Zion (46:13; 55:5; cf. 60:7, 9, 13) or himself (49:3; cf. 44:23; 60:21).

the destiny of אֶן is pronounced. Specifying these categories of רָשָׁע and אֶן would undercut the prophetic logic. As John Goldingay and David Payne state concerning 55:6–7, “this is not a mere reversion to standard prophetic polemic against societal or individual wrong doing. Wickedness and evil lies in insisting one’s own ‘way’ or ‘plans’—over against Yhwh’s ‘way’ or ‘plans.’”⁶⁵ Listening to God (55:2–3), in this context, likely entails turning to God’s ways and thoughts instead of one’s own. This, of course, means more than a change in external behavior. In Isa 40, the prophet aims to convince an audience that feels like YHWH has overlooked their way (דֶּרֶךְ; 40:27) that YHWH’s wisdom is so vast that he needs no instruction on the way (דֶּרֶךְ) of wisdom (40:14). They just need to know that YHWH offers comfort (40:1), that YHWH’s word will stand (40:8), and that God will return to Zion (40:9–11; cf. 52:4–7). This seems to be the emphasis in Isa 55 as a whole, as God assures those who turn (שׁוּב; 55:7) to YHWH that YHWH’s word will not return (שׁוּב; 55:10–11) without fulfilling its purposes (55:9–11; cf. 40:8). They are to trust in God’s ways. Thus, Isa 55:1–3a’s summon to listen and turn to God entails a response of trust that YHWH will bring about his promises to restore Zion, even though the prospect seems bleak. Such will be evident through a change in outlook and behavior (55:6–7).

The commands to listen and eat, then, are an invitation for lives of trust in the midst of deferred hope. God is summoning his people to turn completely to him, forsaking anything that is not of YHWH. Turning to God in trusting obedience is the path to “eating,” a metaphor for experiencing transformation in all realms of life.

Summary

The investigation above exposes several ways that the merchant’s non-literal sales pitch in Isa 55:1–3a brings a number of topics related to food and drink from Isa 40–55 to a culmination. First, the merchant’s language has a strong anti-idol polemic. Though idol worship consumes a great deal of money (46:6–7) and does not benefit their makers with food (ch. 44), YHWH’s offer of transformation and eating is free (55:1b, 2a). Second, the language of thirst in Isa 40–55 is largely metaphorical for longing for transformation in all realms of life. This suggests that Isa 55:1a is not simply a metaphor for spiritual renewal; it symbolizes an offer of complete transformation, materially and religiously. Third, the commands to eat (55:1b, 2b) are likely symbols of partaking in the new era, with memories and fears of hunger no longer dominating. Fourth, food and drink’s chief aim in 55:1–3 is to convince the audience to turn entirely to God, trusting that YHWH is the only hope for transforming Zion. The

65 Goldingay and Payne, *Isaiah 40–55*, 2:376.

prospect of the obedient enjoying Zion's riches entails restoration in all realms of life, including, though not limited to, food and drink. Thus, the free offer of water, food, and wine in Isa 55:1–3 through listening is a climactic call to turn to YHWH, not other gods, in hopes of him making all things new.

Eating in Isaiah 40–55 in Association with Isaiah 1–39

The focus up to this point has been upon understanding the food and drink motif in Isa 40–55 through the lens of Isa 55:1–3a. It is now appropriate to consider how the topic of food and drink in Isa 40–55 relates to Isa 1–39.

Differences between Eating in Isaiah 1–39 and 40–55

The uses of food and drink in Isa 40–55 are quite different from those in Isa 1–39 in a number of respects. First, the absence of warnings of coming food desolation and the exclusive use of positive promises of eating in Isa 40–55 marks a significant difference from Isa 1–39. In Isa 1–39, the prophet commonly warns of judgment through food depletion (e.g., 1:7; 3:1, 7; 4:1; 5:10, 14; 7:15, 21–23; 8:21; 16:7–10; 17:10; 24:7–11; 30:20; 32:9–14). In Isa 40–55, there are no such warnings. Having already experienced the depletion of food and drink sources through Babylon (51:17–19), Isa 40–55 focuses on bringing comfort to the audience by promising future occasions of food provision and water supply, likely as images to bolster the confidence of a disheartened people.

Second, the predominantly non-literal character of the food and drink language in Isa 40–55 contrasts with the particularly literal usage in Isa 1–39. The use of food and drink is far more metaphorical in Isa 40–55 than in Isa 1–39. The likely reasons for this are differences in the messages that Isa 1–39 and 40–55 are trying to convey. In Isa 1–39, warnings of literal food destruction and blockade relate closely with the historical realities that those prior to exile would have faced. Promises of food provision were often literal because of their relevance in reversing the depletion of food and drink that the people were facing. In Isa 40–55, promises of water to reverse thirst arise for different reasons. They arise in collections of extended metaphors similar to Ps 107:33–36 that aim to convey YHWH's plans to bring transformation and fortify allegiance to YHWH amidst temptation to turn to other gods. Promises to provide food and drink for those departing Babylon are also metaphorical as they convey more generally YHWH's ability to overcome any danger that stands between YHWH's people and their restoration.⁶⁶ The metaphor of the merchant in Isa 55:1–3

66 See the section on water and thirst on pp. 124–31 above.

continues this trend of using food and drink symbolically. This does not mean that Isa 40–55 has no concern for ministering to those experiencing a lack of food, for the metaphorical promises of restoration in general likely include the realms of food and drink. This does show, however, that Isa 40–55 is maximizing the metaphorical dimensions of food and drink to provide heightened comfort and provoke trust in the aftermath of multi-faceted despair.

Third, while food and drink often arise in contexts of “imperial” rhetoric in Isa 1–39, the topic is more closely associated with rhetoric against “idolatry” in Isa 40–55, associating only vaguely with divine kingship. In our study of Isa 55:1–3 above, it was evident that invitations for free food and drink from YHWH are a direct counter to other gods that consume money and provide no bread in return for investment. Furthermore, promises of providing water to quench thirst often arise in contexts of polemics against other gods in Isa 40–55.⁶⁷ In this way, food and drink in Isa 40–55 particularly aim at undermining other gods to promote allegiance to YHWH.

Though these differences between uses of food and drink in Isa 1–39 and 40–55 may be relevant for diachronic questions, it is important to recognize that these distinct uses of food and drink now work together as part of the same book. These differences, along with others, highlight a transition in the book’s message. While Isa 1–39 warns that food and drink depletion will come as punishment and provision will occur as a reward, Isa 40–55 focuses on comforting the corporate memory of experiences of the former. While Isa 1–39 protects God’s supremacy in light of imperial practices of food destruction and provision, Isa 40–55 protects God’s supremacy in light of rival gods. Thus, the differences in functions of eating and drinking between Isa 1–39 and 40–55 highlight different emphases in their messages, with an increasing focus on comfort and promoting YHWH as supreme over other gods in Isa 40–55.

67 YHWH’s transformation of nature in Isa 41:17–20 is surrounded by rhetoric against the other gods. While the nations are strengthening their own gods (קִיּוּן; 41:7), YHWH is the one who will strengthen the right hand of his people (קִיּוּן; 41:13). In fact, he will use his own people as a threshing sledge to destroy their enemies (41:14–16). Following the transformation of nature in 41:17–20, the rhetoric against other gods continues as YHWH challenges the audience regarding the ability of other gods to know the former and the latter things and to bring about good or calamity within the world (41:21–29; cf. 43:16–21). One finds similar rhetoric surrounding Isa 43:16–21, 44:3 (cf. 44:7–20), and 48:21 (cf. 48:3). It can be inferred, then, that YHWH’s provision of water in Isa 40–55 contributes to his being supreme over all gods. The same may be said about YHWH’s ability to reverse the water supply (42:5; 50:2). Similar to Ps 107, YHWH is able to bring both calamity and good within his world.

Associations through Eating between Isaiah 1–39 and 40–55

While Isa 1–39 and 40–55 often employ food and drink in differing ways, there are a number of ways that eating forges associations between these two sections. First, a linguistic connection between Isa 1:19 and 55:2 suggests an intentional structural link between these two sections of the book.⁶⁸ In Isa 1:19, the Lord says, *אִם־תֵּאָבֹוּ וְשָׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ*. This corresponds with Isa 55:2, where the Lord says, *שָׁמְעוּ שְׂמוֹעַ אֵלַי וְאִכְלוּ־טוֹב*. Both of these passages root the prospect of eating (אכל) what is good (טוב) in heeding (שמע) YHWH. It was argued above that the role of eating in the passages now found in Isa 1:2–20 (1:7, 19–20) might have contributed to their being optimal for introducing Isa 1–39, due to strategic associations with the topic throughout Isa 2–35 and especially 36–37. It is also possible that the ability of Isa 1:19 to relate linguistically with Isa 55—another strategic chapter in the structure of the book—reinforces its importance in establishing coherence throughout the entire book. What perspective emerges through this framing link between Isa 1:19 and 55:2? It anchors the message of Isa 1–39 and 40–55 around the importance of responding to YHWH's word in light of his plans to restore Zion. In other words, even if Isa 40–55 has a bit of a different tenor from Isa 1–39, both are held together by the need for responding to YHWH's word. Whether during a time when imperial threat is looming (Isa 1) or during a time of waiting for comfort after destruction has taken place (Isa 55:1–3), faithfulness to God is called for. In Isa 1, this response takes the form of obeying YHWH's call for social justice. In Isa 55, obeying YHWH's word primarily relates to coming to YHWH, not other gods, as they await the fulfillment of God's word to restore Zion. By continuing to use eating what is good, whether metaphorically or literally, as a reward for obedience in Isa 1:19 and 55:2, a reader remembers how fundamental obedience is to the book's message regardless of the era in which one finds oneself.

Second, though Isa 40–55 is unique in that it does not warn of coming judgment in the realms of food and drink, a sequential reading of the book utilizes Isa 1–39 as a backdrop for comprehending the experiences of lacking food and drink assumed in Isa 40–55 (cf. 51:19). While the book of Jeremiah's language most closely matches the depiction of Jerusalem's prior experience of famine in Isa 51:19, the anticipation of lack in Isa 1–39 would still inform a sequential reading. With the regular anticipation of food and drink desolation in Zion through Assyria in Isa 1–39 serving as a type for Babylon and future enemies,

68 Lessing, *Isaiah 40–55*, 651; Risto Nurmela, *The Mouth of the Lord has Spoken: Inner-Biblical Allusions in Second and Third Isaiah* (Lanham, Md.: University Press of America, 2006), 77. Lessing takes Isa 55:2 in a spiritual direction in connection with 52:7. Nurmela does not pursue the exegetical significance of these connections.

a literary context is provided for reading Isa 40–55 as addressing a people who have experienced such lack as YHWH's means of punishing the world for sin. Isaiah 40–55 offers hope for such people, though still insisting that a faithful response to YHWH is necessary.

Third, though food and drink often relate to an anti-idol polemic in Isa 40–55, this does not mean they have no association with imperial rhetoric, as in Isa 1–39. Though not directly relating to the topic of food and drink, YHWH's sovereignty over other empires is asserted in the claim that he will use Cyrus to rebuild his city (44:28). Relating loosely to the concept of food and drink, Isa 51:9–52:12 brings the kingship theme in Isa 40–55 to a climax.⁶⁹ The call for the arm (זרוע) of the Lord to put on strength in 51:9 and the statement that YHWH has laid bare his holy arm (זרוע) in 52:10 frames this section.⁷⁰ The hope is that the arm of the Lord which won cosmic battles at the foundation of the world and manifest itself during the exodus events would again act by conquering Babylon, reasserting YHWH's divine kingship.⁷¹ Moreover, just as YHWH establishes his royal dwelling after battle in the past (Exod 15:17–18; chs. 25–40; Ps 24:7–10), so also Isa 51:9–52:12 envisions the establishment of Zion (51:11) and the reign of YHWH as king there (52:7) as the end goal of YHWH's victory over evil.⁷² The act of departing from exile and returning to Zion serves as a fitting response to YHWH's victory over evil (in creation and embodied by Babylon) and his reign on Zion (52:11–12). Within 51:9–52:12, YHWH's care for returning captives by providing them with food (51:14) is a reversal of the famine caused previously by Babylonian invasion (51:19). If the goal of this section is to assert YHWH's kingship, it is reasonable to suggest that the depiction of YHWH reversing the devastation caused by Babylon in the realm of food contributes to this goal. Furthermore, the summons to depart (יצי) as a result of YHWH's kingship in 52:11–12 links with both 48:20–21 and 49:9–10,⁷³ where promises of food bolster confidence in departing Babylon.

69 This argument leans heavily on Tryggve N. D. Mettinger, "In Search of the Hidden Structure: YHWH as King in Isaiah 40–55," in *Writing and Reading the Scroll of Isaiah*, ed. Craig C. Broyles and Craig A. Evans, VTSup 70, 2 vols. (Leiden: Brill, 1997), 1:143–54. God is explicitly called king in Isa 41:21, 43:14, 44:6, and 52:7. Isaiah 40–55 evidences an increasing number of plural references to kings (41:2; 45:1; 49:7, 23; 52:15). This shows an interest in asserting YHWH's kingship in contrast to other world powers in Isa 40–55.

70 Ibid., 146–47. The hope of God coming is initiated in Isa 35 and 40 and culminates regally in 52:7.

71 Ibid., 148–49.

72 Ibid., 150.

73 See Ibid., 147. Mettinger, however, does not pick up on the food theme.

Along with the use of food and drink in Isa 51:9–52:12, YHWH's kingship is also promoted in visions of his creating safe paths where water and food will be available (43:16–21; 49:9–11). As noted above, these activities were the regular boast of kings in the ancient Near East. It seems, then, that in both Isa 1–39 and 40–55 the place of food in royal practice—though in different ways—operates as a poetic tool to assert YHWH's kingship.

Conclusion

The sales pitch by the merchant in Isa 55:1–3 provides a helpful entry point for exploring the topic of food and drink in Isa 40–55. By offering water for the thirsty (55:1a), the merchant calls to mind other passages that use thirst and water as metaphors for YHWH's ability to bring transformation (41:17–20; 43:20; 44:3; 48:21; 49:8–10). By offering wine and milk free of charge for the impoverished (55:1b), the merchant shows how different he is from other gods, which drain money from the people (46:6–7), and announces a coming era when YHWH's wrath toward his people is passed (i.e., 51:17–23). By reasoning with his customers that their previous investments with other vendors did not amount to food (55:2a), the merchant emphasizes a point developing throughout Isa 40–55 (cf. Isa 44; 49:9–10; 51:14)—that YHWH alone, not other gods, can provide food. Having made this case, the pitch culminates with YHWH calling for a response of turning to him alone for eating and life; namely, though life seems bleak, one must be willing to trust completely that YHWH will make all things new, including in the realms of food and drink.

The use of food and drink in Isa 40–55 is both distinct from and associated with Isa 1–39. Uniquely, a lack of warning about future deprivations of food and drink in Isa 40–55, its prominent non-literal usage, and its place in anti-idol polemic make it distinct from its usage in Isa 1–39. Isaiah 1–39 often warns of judgment in the realms of food and drink, is often literal, and occurs in anti-imperial rhetoric. While distinct, shared linguistic expressions between 1:19 and 55:2 establish a frame between these sections of the book that anchors its message around the importance of responding to YHWH's word through the topic of eating. These distinctions and correspondences contribute to the book's message and coherence. Instead of interpreting Isa 40–55 separately from Isa 1–39, the unique features of Isa 40–55 help a reader detect a shift in the book's message away from judgment to a message of comfort. At the same time, a consistent message continues: respond to YHWH's word that you might eat what is good.

In or Out? Eating in Isaiah 65–66 as a Conclusion to Isaiah

Isaiah 65–66 brings the book of Isaiah to a close with some decisive proclamations related to eating: “my servants shall eat . . . my servants shall drink” (65:13); “they shall plant vineyards and eat their fruit” (65:21). Additionally, God’s people anticipate being nursed by Mother Zion (66:10–13), and the nations even stream to Zion for festal celebration (66:23). These positive announcements contrast with indictments against those feasting in idolatrous cults (65:4, 11; 66:3, 17). The aim of this chapter is to pursue the significance of the food and drink theme in Isa 65–66 in light of their role as concluding chapters to both Isa 56–66 and the entire book from a sequential-synchronic perspective.

Food and Drink in Isaiah 65–66

Previous studies on Isa 65–66 have uncovered many elements that contribute to the coherence between these chapters, conveying a message about the contrasting destinies of the apostates and YHWH’s servants.¹ Chief among these are (1) YHWH speaking throughout both chapters, initially to the wicked (65:1–66:2a) and then to the servants (66:2b–24);² (2) both chapters responding

1 Approaching these chapters as a unity is a great contrast with the previous tendency to fragment texts. See Claus Westermann, *Isaiah 40–66: A Commentary* (Philadelphia: Westminster, 1969), 398–429, who identifies seven separate units in these chapters (65:1–16a, 17–25; 66:1–4, 5, 6–16, 17, 18–24).

2 Marvin A. Sweeney, *Form and Intertextuality in Prophetic and Apocalyptic Literature*, FAT 45 (Tübingen: Mohr Siebeck, 2005), 49. On the first-person address in Isa 65, see Paul D. Hanson, *The Dawn of Apocalyptic* (Philadelphia: Fortress, 1975), 135. Scholars debate how Isa 65:1–7 and 66:1–4(6) fit into treating Isa 65–66 as a unified collection. Sweeney argues that 65:1–7 does not directly address the wicked by treating the second person plural in v. 7 as a gloss. *Form and Intertextuality*, 49. Odil Hannes Steck, *Studien zu Tritojesaja*, BZAW 203 (Berlin: De Gruyter, 1991), 218, claims that 65:1–7 addresses both audiences (wicked and godly). As for 66:1–4(6), though most divide after v. 4, see the recent studies on the chiasmic structure of 66:1–6. W. A. M. Beuken, “Does Trito-Isaiah Reject the Temple? An Intertextual Inquiry into Isaiah 66.1–6,” in *Intertextuality in Biblical Writings*, ed. Sipke Draisma (Kampen: J. H. Kok, 1989), 60; Jake Stromberg, *Isaiah After Exile: The Author of Third Isaiah as Reader and*

to the preceding lament;³ (3) recurring vocabulary and concepts between the various sub-sections of Isa 65–66, such as cultic terms,⁴ call and response language,⁵ terms for joy in contrast to shame,⁶ and references to the righteous as servants and chosen.⁷ Of most interest to our study is that though

Redactor of the Book, Oxford Theological Monographs (Oxford: Oxford University Press, 2011), 44; Lena-Sofia Tiemeyer, *Priestly Rites and Prophetic Rage: Post-Exilic Prophetic Critique of the Priesthood* FAT 11 19 (Tübingen: Mohr Siebeck, 2006), 48–53; Edwin C. Webster, “A Rhetorical Study of Isaiah 66,” *JSOT* 34 (1986): 94–96. Stromberg resolves the tension of where the audience changes by arguing that a shift occurs at the center of the chiasm resulting in a formal division between 65:1–66:2 (addressing the wicked) and 66:3–24 (as addressing the servants). *Isaiah After Exile*, 44–47.

- 3 For an overview of evidence for treating Isa 65–66 as a response to the lament in 63:7–64:11, see Stromberg, *Isaiah After Exile*, 49–50; Emmanuel Uchenna Dim, *The Eschatological Implications of Isaiah 65 and 66 as the Conclusion of the Book of Isaiah*, Bible in History 3 (Bern: Peter Lang, 2005), 41–44. Whybray, however, resists seeing this as a response because 63:7–64:11 does not presuppose a divided community. *Isaiah 40–66*, New Century Bible (London: Oliphants, 1975), 266. See Koole, who focuses on the corrective element of this response. *Isaiah III: Isaiah 56–66*, HCOT (Leuven: Peeters, 2001), 407. For a creative explanation of Isa 65–66 as a “reorientation” for the disoriented lament in 63:7–64:11, see Michael Chan, “Isaiah 65–66 and the Genesis of Reorienting Speech,” *CBQ* 72 (2010): 445–63.
- 4 חזיר (“swine”) occurs three times (65:4; 66:3, 17). In the first and last instances, swine coordinates with the verb אכל and the noun בשר. As many note, this unites the message of Isa 65–66 as addressing a community involved in syncretistic worship. Repeated cultic terms like לבן (65:3; 66:3), קדש (65:5; 66:17), גנות (65:3; 66:17), and זבח (65:3; 66:3) within these verses further wed these sections together around the issue of false worship. See Dim, *Eschatological Implications*, 45 fn. 58; Paul A. Smith, *Rhetoric and Redaction in Trito-Isaiah: The Structure, Growth and Authorship of Isaiah 56–66*, VTSup 62 (Leiden: Brill, 1995), 131; Stromberg, *Isaiah After Exile*, 48.
- 5 The call (קרא) and response (שמע, ענה) schema also occurs in the major sub-sections of Isa 65 (1–7, 8–16, and 17–25) as well as in Isa 66 (cf. 66:4). The use of דרש in 65:1, where YHWH claims to have made himself available to be sought (Niphal tolerative), coordinates with 65:10, where God’s people are clarified as those who sought (דרש) him. See Dim, *Eschatological Implications*, 45; Smith, *Rhetoric and Redaction*, 131; Stromberg, *Isaiah After Exile*, 48. See also, Hanson, *The Dawn*, 135, who limits his comments to Isa 65.
- 6 Clusters of terms for joy (גיל, שיש, משוש) recur in both chapters (see 65:13, 14, 18, 19; 66:5, 10, 14), occurring with Jerusalem in 65:19 and 66:10. Stromberg notes that the mocking request by the wicked to see the “joy” (שמח) of the servants in 66:5 presupposes knowledge of the promise of joy (שמח) in 65:13. This point is strengthened when in both verses this prospect of joy for God’s servants contrasts with the shame (בוש) awaiting the wicked (65:13; 66:5). See Stromberg, *Isaiah After Exile*, 48–49. Furthermore, the sword (חרב) awaits the wicked as an alternative to joy for God’s people in both chapters (65:12; 66:16).
- 7 References to the righteous as “servants” (עבד; 65:8, 9, 13[3×], 14, 15; 66:14) and chosen ones (בחיר; 66:9, 15, 22) occur in both chapters. Stromberg, *Isaiah After Exile*, 48. The shift

scholars commonly identify the repetition of אכל in verses confronting cult worship (65:4; 66:17), many overlook how these associate with positive uses of אכל and the concept of eating to contribute to the message of these chapters. Just as eating is often an identifying/distinguishing marker in most cultures, Isa 65–66 motivates repentance by utilizing eating to distinguish who is “out” and who is “in.”

Out through Eating

There are four negative uses of the concept of eating in Isa 65–66—three of which are explicit (65:3–4, 11; 66:17; cf. 66:3)—that characterize the apostates who are destined for judgment. The first of these occurs in the opening sub-section of these chapters (65:1–7), as YHWH confronts the apostates in the audience directly about how they have denied God’s relational availability.⁸ Cultic abominations involving eating are among the confronted apostate practices. The audience are those “sacrificing (זבחים) in gardens and burning food offerings (מקטרים) upon bricks; dwelling among graves, and they are lodging in secret places; those eating (האכלים) the flesh of swine, and the broth of decayed meat *is in* their vessels” (65:3b–4).⁹ YHWH has graciously made himself available to such rebels continually (כל-היום; 65:2), but these cultic practices of the people, however, have been fuel to YHWH’s anger continually (כל-היום; 65:5). Why does the prophet open this chapter by focusing on abhorrent cultic eating practices?

With priestly concerns likely behind this confrontation, the ability of taboo eating habits to label the entirety of a person makes confronting them a powerful way to open Isa 65. Robert Priest’s anthropological study on the intersection of taboo food and morality among the Aguaruna Jivaro people is insightful

to בחיר coordinates with the ironic uses of בחר in 65:12 and 66:3–4. There are also other recurring terms. The theme of repayment (שלם) occurs in 65:6 and 66:6 (ibid., 48). As for terms and concepts that unite 66:18–24 to what precedes it: the “new heavens and new earth” (65:17; 66:22); cf. Dim, *Eschatological Implications*, 45. The future of the זרע (65:9; 66:22); cf. Stromberg, *Isaiah After Exile*, 49; Sweeney, *Form and Intertextuality*, 50. כבוד (66:11–12, 18–19) and אש (65:4; 66:15, 16, 24; cf. with אף in 66:5, 15); cf. Smith, *Rhetoric and Redaction*, 130. Jerusalem (65:18–19; 66:10, 13, 20), הר קדוש (65:11; 66:20, 25); cf. Stromberg, *Isaiah After Exile*, 48. מנחה (66:3, 20) and טהר/טהור (66:17, 20) are repeated.

8 The use of the second person in v. 7a, עונתיכם ועונת אבותיכם, establishes 65:1–7 as addressing apostates directly in 65:1–7. The LXX and Syriac text, however, have a third person plural suffix.

9 For an argument for the noun קטר as food offerings, see Diana Edelman, “The Meaning of qittēr,” *VT* 35 (1985): 395–404. Since the verb קטר is used in Isa 65:7, it is only possible that food offerings are called to mind.

in this regard.¹⁰ As he investigates what makes a particular meat “unclean,” he develops two explanatory principles.

- 1.) affective dissonance toward converting creatures towards whom moral sentiments are felt into food, and 2.) repudiation of creatures too closely associated with death as unfit for consumption.¹¹

A culture may have an “affective” connection with a particular animal that makes it unfit for eating (i.e., dogs as pets in most Western cultures). Additionally, the association between death and particular animals often results in a food taboo. Animals that are carnivorous contain the soul of the dead or “stink” like the dead must not be eaten by the Aguaruna Jivaro people.¹² Avoiding such animals is a commitment to disassociate from death.

Robert Priest locates these taboos within the larger framework of social prohibition. By teaching “oral interdictions,” an Aguaruna child is “learning the lessons of forbidden craving, the danger of violating norm, the need for self-restraint and discrimination, submission to a cultural norm, etc.”¹³ By adhering to food laws, an individual displays a general submission to the moral framework of the society as a whole.¹⁴ As an example, if an individual eats a vulture (taboo), he does not merely break a food law: “He is also suspect of a corresponding lack of moral restraint in other domains.”¹⁵ Thus, even if one cannot explain “why” an oral interdiction exists, a refusal to comply with the traditional prohibitions for eating indicates a lack of commitment to moral norms as well.

These insights inform Isa 65:4 (cf. 66:3, 17). In Isa 65:4, the indictments against eating swine and פגול are not due to “affective dissonance.” Since meat considered פגול is over three days old (Lev 7:18; 19:7), it is easy to see how decay (death) makes it taboo. Though repugnance for eating swine may stem from

10 Robert J. Priest, “Defilement, Moral Purity, and Transgressive Power: The Symbolism of Filth in Aguaruna Jivaro Culture” (PhD diss., University of California, Berkley, 1993).

11 Ibid., 240.

12 Ibid., 231, 237–38.

13 Ibid., 242.

14 For a different interpretation of what makes animals taboo, though arriving at a similar conclusion that disassociating from taboo animals reveals a commitment to avoid moral evil, see David Charles Kraemer, *Jewish Eating and Identity through the Ages*, Routledge Advances in Sociology 29 (New York: Routledge, 2007), 9–24. On the intersection between sacrificial rituals and morality, see David Janzen, *The Social Meanings of Sacrifice in the Hebrew Bible: A Study of Four Writings*, BZAW 344 (Berlin: Walter de Gruyter, 2004), 36–55.

15 Priest, “Defilement,” 243.

an aim to establish ethnic identity in contrast to Israel's neighbors,¹⁶ there were likely other factors involved. It seems that swine was taboo because it associates with death, as many note in light of Lev 11. Swine may have been repulsive to Israelites (and surrounding cultures) due to their scavenging habits that included eating decaying flesh.¹⁷ Furthermore, the use of pigs in cult of the dead and demonic ceremonies in the ancient world invites disassociation from swine in Israel.¹⁸ This cultic background for the dead informs Isa 65 as the swine eaters in Isa 65:4 are those who "sacrifice in gardens, and burn offerings upon altars; who dwell among graves and spend the night in caves" (65:3–4a; cf. 66:17).¹⁹ It seems, then, that YHWH is confronting a people who readily identify with death through eating at cult of the dead ceremonies.

While most scholars detect a cult of the dead background in these verses, Priest's observations regarding how defilement and morality interrelate advance the conversation. If someone is willing to reject priestly food laws as they engage in cult of the dead rituals, this makes it likely that they are rejecting YHWH's expectations in all other realms of life.²⁰ In contemporary Western terms, someone who eats domestic pets or road-kill would incur distrust in all realms of life. What else might they be willing to do? Similarly, a willingness to cast off the social and religious restraints pertaining to food in Israel makes one suspect of being rebellious in all realms of life. Furthermore, not only does *what* one eats signify a willingness to rebel against moral standards, *with whom* a person is willing to eat speaks volumes as well.²¹ Since God desires an exclu-

16 Israel Finkelstein and Neil Asher Silberman, *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts* (New York: The Free Press, 2001), 119–20. See Lev 20:23–24.

17 Walter Houston, *Purity and Monotheism: Clean and Unclean Animals in Biblical Law*, JSOTSup 140 (Sheffield: JSOT, 1993), 190–91, 193.

18 Ibid., 165–68; Roland de Vaux, *The Bible and the Ancient Near East*, trans. Damian McHugh (Garden City, N.Y.: Doubleday, 1971), 253–69; Theodore J. Lewis, *Cults of the Dead in Ancient Israel and Ugarit*, HSM 39 (Atlanta: Scholars, 1989), 158–60. For an overview of pigs at cultic sites in the ancient Near East as a supplement to de Vaux, see Alfred von Rohr Sauer, "Cultic Role of the Pig in Ancient Times," in *In Memoriam Paul Kahle*, ed. Matthew Black and Georg Fohrer (Berlin: A. Töpelmann, 1968), 201–7. For a discussion on a cave in Jerusalem that may have been used for such cultic activity, see William G. Dever, *The Lives of Ordinary People in Ancient Israel: Where Archaeology and the Bible Intersect* (Grand Rapids, Mich.: Eerdmans, 2012), 258.

19 Brevard Childs, *Isaiah*, OTL (Louisville, Ky.: Westminster John Knox, 2001), 535; Houston, *Purity and Monotheism*, 165–68; Joseph Blenkinsopp, *Isaiah 56–66: A New Translation with Introduction and Commentary*, AB 19B (New York: Doubleday, 2003), 271–72, 311.

20 Priest, "Defilement," 242–43.

21 Kraemer, *Jewish Eating*, 2.

sive relationship with his people, deviant eating habits *with* other gods and the dead reveals a people rejecting an exclusive relationship with God.

Due to the power of abhorrent eating to characterize the entirety of a person's lifestyle and worldview, the prophet uses these practices in 65:3–4 as a sign for a rebellious life in general. In 65:2, the condemnation is generalized against the people: they walk in a way not good and according to their own thoughts (cf. Isa 55:6–8). In vv. 3–4, the critique specifies in a representative fashion, utilizing the motif of abhorrent eating in an exemplary fashion. By pronouncing judgment on such people, YHWH promises to exclude from his community those who have already excluded themselves by rejecting life under YHWH's rule, signified by their willingness to eat in a taboo fashion. Thus, while maintaining that at least some in the audience were participants in such cultic behavior,²² the indictment of eating swine and using tainted vessels is particularly symbolic as it opens Isa 65–66. Participation in meals for the dead typifies an audience that forsakes YHWH in all realms of life.

In addition to the ability of eating to caricature the entirety of a people's life, another reason why abhorrent eating might occur at the beginning of these chapters is because it establishes a frame with the end of Isa 66. Isaiah 66:15–24 builds upon 66:14, where YHWH notes the indignation awaiting his enemies.²³ Theophanically, vv. 15–16 depict YHWH coming like a fire, slaying all flesh (כל־בשר; cf. 66:17) with the sword (חרב; 66:16; cf. 65:12). This leads to a specification regarding who YHWH will judge in v. 17. The culprits in 66:17 sanctify (קדש; 65:5) themselves in gardens (גן; 65:3), eating (אכל) the flesh (בשר) of pigs (חזיר; 65:3; cf. 1:29–31; 66:3), similar to their depiction in 65:3–4. Isaiah 66:17 goes further, however, by including detestable things (שקץ), a general designation for something abominable (Lev 7:21; 11:10–13, 20, 23, 41–43; cf. Ezek 8:10),²⁴ and mice (עכבר), prohibited in Lev 11:29. Along with repetition in sacrificial terms between 66:17 and 65:3–4, the use of anger (אף; 65:5; 66:15), fire (אש; 65:5; 66:15–16; cf. 66:24), and consecration (קדש; 65:5; 66:17) binds 66:15–17 with the beginning of Isa 65.

22 Contra Hanson, who argues that the audience did not engage in the cultic behavior noted in Isa 65:3–4a. Instead, the prophet uses the worst of Canaanite practices to depict symbolically how abhorrent the Jerusalem cult was to God. Hanson, *The Dawn of Apocalyptic*, 146–48. See a critique of Hanson by Houston, *Purity and Monotheism*, 165–68; Brooks Schramm, *The Opponents of Third Isaiah: Reconstructing the Cultic History of the Restoration*, JSOTSup 193 (Sheffield: Sheffield Academic, 1995), 157.

23 For a possible chiasmic structure of Isa 66:15–24, see Ulrich Berges, *Das Buch Jesaja: Komposition und Endgestalt*, Herders biblische Studien 16 (Freiburg: Herder, 1998), 528.

24 Susan Ackerman, "A *marzēah* in Ezekiel 8:7–13," *HTR* 82 (1989): 267–81, argues that the use of eating שקץ in Ezek 8:10 parallels Isa 66:17, which may allude to idolatry at a *marzēah* house feast.

While 66:15–24 will be considered more fully below, we can note at this point that the topic of abhorrent cultic eating practices coupled with YHWH's fiery judgment frames the destiny of the apostates in Isa 65–66: all flesh (בשר; 66:16, 24) that eats swine flesh (בשר; 65:4; 66:17) is destined for fiery judgment.

With the topic of eating framing Isa 65–66 to depict the apostates who are destined for judgment, two other passages in between confront similar cultic eating practices. After clarifying to the apostates that a remnant will inherit YHWH's mountain (65:8–9), YHWH offers a contrasting declaration about the future of the rebellious audience in 65:11–12. Particularly noteworthy is how the wicked again are painted in a negative light with regards to cultic eating practices: “Those arranging for Gad a table and filling for Meni a mixed drink will be designated (מנה) to the sword . . .” (65:11–12a). Gad is a well-attested god of fortune.²⁵ Meni, lesser known, is believed to play a similar role in determining destiny as an astral deity.²⁶ The association of food and pagan worship here links back to 65:4, again using false worship and eating to typify the apostasy of the audience. As Schramm states, “Only those who properly adhere to the cult of YHWH, as this cult is understood by the author, are to be considered ‘YHWH's servants,’ while those who engage in cultic acts like those described in 65:1–7, 11b, and 57:3–13 and so on are to be excluded.”²⁷ Those dining with other gods show themselves not to be YHWH's servants. Those worshiping Meni (מני) will be appointed (מנה) to the sword.²⁸ It is significant, then, that the primary characterization of the wicked in the two opening sub-units of Isa 65 (vv. 1–7, 8–16) comes through describing condemned eating practices.

Having considered the most explicit uses of taboo eating practices (65:3–4, 11; 66:17), an implicit occurrence arises in 66:3, at a transition between YHWH's address to the apostates (65:1–2a) and the servants (66:2b–24). Upon clarifying that YHWH's favor rests on the afflicted, poor in spirit who tremble at YHWH's word (66:2b), YHWH offers a string of participial modifiers that describe the wicked in 66:3a:

שוחט השור מכה־איש
זבח השׁה ערף כלב
מעלה מנחה דם הזיר
מזכיר לבנה מברך און

25 Blenkinsopp, *Isaiah* 56–66, 278–79; Westermann, *Isaiah* 40–66, 405; Whybray, *Isaiah* 40–66, 273; Jeffrey H. Tigay, *You Shall Have No Other Gods: Israelite Religion in the Light of Hebrew Inscriptions*, HSM 31 (Atlanta: Scholars, 1986), 66, 69–70.

26 Blenkinsopp, *Isaiah* 56–66, 279.

27 Schramm, *The Opponents*, 158–59.

28 The paronomasia is noted by Blenkinsopp, *Isaiah* 56–66, 279.

There are three central questions in understanding this verse. First, what is the relationship between the cola? This verse consists of four pairs of cola. Sasson interprets the first colon in each pair as describing the former faithful way of life and the second colon as depicting what they are now doing negatively.²⁹ While this is possible, there is no indication in Isa 56–66 that those engaging in the negative practices in the second cola had entirely abandoned Yahwistic worship practices. This is particularly evident in their supposed concern for building YHWH a temple in Isa 66:1. It is most likely then that the four pairs in this verse are describing current activities of a syncretistic nature.³⁰ Second, who is the audience of this verse? Rofé limits the subjects to priests, as the first colon of each pair refers to typical priestly action.³¹ Worshipers, however, can also slaughter bulls or sacrifice sheep (e.g., Lev 11:1–11; 9:18; Deut 17:1; 18:3; 1 Sam 14:34) and present offerings through priests (Lev 23:18, 37). It seems best, then, to retain the possibility that this verse describes both priests and lay-people.³² Third, are the indictments in 66:3 merely cultic, religious in nature? Sasson treats every colon in 66:3 as cultic, forcing him to interpret מכה־איש as human sacrifice, decapitating a dog as cultic behavior, and blessing evil (מברך און) as endorsing idolatry.³³ While the decapitation of a dog is most likely cultic,³⁴ Smith rightly argues that both cultic and moral issues are combined here in a way similar to Jer 7.³⁵ As further support that this list consists of both cultic and moral deviance, the term און almost always refers to social evil in the book of Isaiah.³⁶ The social focus of מברך און makes it likely that מכה־איש

29 Sasson translates this verse as: “He who slaughtered an ox (would now) slay a man, who sacrificed a lamb (would now) break a dog’s neck, who presented cereal offering (would now present) the blood of swine, who burnt commemorative incense (would now) worship an idol . . .” See J. Sasson, “Isaiah 66:3–4a,” *VT* 26 (1976): 199–207.

30 Blenkinsopp, *Isaiah 56–66*, 297; Beuken, “Isaiah 66.1–6,” 57–58; Alexander Rofé, “Isaiah 66:1–4: Judean Sects in the Persian Period as Viewed by Trito-Isaiah,” in *Biblical and Related Studies Presented to Samuel Iwry*, ed. Ann Kort and Scott Morschauer (Winona Lake, Ind.: Eisenbrauns, 1985), 205–17. A possible translation might be: “Those who slaughter a bull, also kill a man; those who sacrifice a sheep, also break the neck of a dog; those who offer an offering, also offer the blood of swine; those burning incense, also pronounce blessing upon evil.”

31 Rofé, “Isaiah 66,” 208–13.

32 Smith, *Rhetoric and Redaction*, 157–58.

33 Sasson, “Isaiah 66:3–4a,” 201–202.

34 Sasson provides several examples of dog sacrifice in ancient Mesopotamia, particularly West-Semitic Haneans and Hurrians. In one instance, a diplomat of Mari did not approve of slaughtering dogs in this way, revealing how abhorrent it was. *Ibid.*, 202–06.

35 Smith, *Rhetoric and Redaction*, 158.

36 Sasson argues that the Piel of ברך elsewhere refers to the worship of YHWH. For this reason, he concludes that the blessing of און is that of blessing idolatrous worship. “Isaiah

refers to manslaughter, not human sacrifice, as it is the more natural reading.³⁷ Isaiah 66:3, then, catalogues concurrent cultic and moral deviance of both priests and people.

By including חזיר in this verse, a link is established with Isa 65:4 and 66:17 where swine-eating accompanies cult of the dead ceremonies. It was suggested in our treatment of Isa 65:4 that the use of cultic eating to characterize the apostates would imply more than cultic rebellion; it signifies that the people are willing to break all of YHWH's rules. Isaiah 66:3 illumines this as both the cultic and moral combine, providing a more complete picture of the unfaithfulness of the apostate audience. In this way, Isa 66:1–6 continues to use eating, albeit implicitly through allusion to 65:3–4 and 66:17, as a distinguishing marker of those who are “out” of favor with God.

In summary, every depiction of the behavior of apostates in Isa 65–66 involves taboo cultic eating practices (Isa 65:3–4, 10; 66:3, and 17), and significantly frames these chapters. The ability of taboo eating to signify rebellion in all realms of life makes it apt for characterizing the wicked in Isa 65–66. Going “out to eat”—namely, eating outside of presumed norms—is a powerful marker of exclusion from a future with YHWH that contributes to the coherence of these chapters.

The “In” Shall Eat

While consistency in depicting apostates as those who eat outside of expected norms binds Isa 65 and 66 together, many overlook how these negative appraisals correspond with the regular anticipation of eating by YHWH's servants. In this way, those eating themselves out of a place in YHWH's kingdom contrast with those destined to eat in the eschaton. There are five passages that envision the future of the servants in light of eating (65:8, 13, 21–22a; 66:11–13, 23).

Eating in Isaiah 65:8

Following the dreadful announcement that YHWH will punish the apostate eaters in 65:1–7, a glimmer of hope emerges in 65:8 through the image of one preserving a cluster of grapes (אשכל) from destruction because there is wine in it (תירוש). Why use such imagery to announce YHWH's gracious preservation of his servants? Aside from the obvious observation that the imagery

66:3–4a,” 202. The problem with restricting this to the realm of idolatry is that the term און in Isa 56–66 is always social in nature (Isa 58:9; 59:4, 6, 7). Earlier in Isaiah the term may refer to false worship (1:13?), but usually describes social injustice (10:1; 29:20; 31:2; 32:6). Its use in 55:7 is ambiguous.

37 Koole, *Isaiah* 56–66, 478.

aply conveys preservation, there may be more strategy behind its choice. The wine imagery could be a contrast with the depiction of YHWH treading the nations as a winepress in 63:1–7, though linguistic connections with 65:8 are weak. The wine imagery could also allude back to that used in 5:1–7, where YHWH laments and vows to destroy his unfaithful and putrid vineyard, or perhaps even to the hope of the vineyard YHWH can delight in from 27:3, though again linguistic connections are lacking between 65:8 and those passages. It is at least more plausible that the imagery of a cluster of grapes being preserved due to its wine in Isa 65:8 is chosen to prepare for the contrast between the destiny of the servants and the behavior of those preparing mixed wine (ממסך) for Meni in 65:11.

Eating in Isaiah 65:13

The contrast between the destiny of the servants (65:8–10) and the wicked (65:11–12) in 65:8–12 develops in 65:13–14 with a list of antithetical statements pertaining to their destinies. The God who was rejected when saying הנני הנני (65:1) now offers four pronouncements initiated by הנה:³⁸

65:13 הנה עבדי יאכלו ואתם תרעבו
 הנה עבדי ישתו ואתם תצמאו
 הנה עבדי ישמחו ואתם תבשו
 65:14 הנה עבדי ירנו מטוב לב ואתם תצעקו מכאב לב
 ומשבר רוח תילילו

The first two contrasts (65:13a–b) emphasize the possession or lack of food and drink. The second two contrasts highlight the presence or loss of joy (65:13c–14). If Alter is correct that poems intensify or specify as they develop,³⁹ the prospect of food and drink are integrally associated with expressing joy. Exclusion from eating is a signal of great sorrow, as emphasized by the use of two cola rather than one in 65:14β–γ. Thus, eating and drinking signify happiness, with hunger and thirst pointing to shame and sorrow.

Why does the prospect of eating and drinking or hunger and thirst open this list as symbols of joy or sorrow? First, as most commentators note, the food and drink theme is a significant way of signaling blessing or curse due to

38 Ulrich Berges, “Der neue Himmel und die neue Erde im Jesajabuch: eine Auslegung zu Jesaja 65:17 und 66:22,” in *New Things* (Maastricht: Uitgeverij Shaker, 2002), 10.

39 Robert Alter, *The Art of Biblical Poetry* (New York: Basic Books, 1985).

obedience or disobedience in covenantal traditions.⁴⁰ Blenkinsopp points to Deut 28:47–48, which contains a number of terms also occurring in 65:13–14 that describe the curses of hunger and thirst for the disobedient. One of the consequences of not serving (עבד) YHWH with joy (בשמחה) is that they will serve (עבד) their enemies in hunger (רעב) and thirst (צמא). At a minimum, food and drink arise here due to their ability to typify covenantal blessings requisite for joy and curses accompanied by sorrow.

The question arises, though, with regards to whether this promise of eating and drinking calls to mind a feast or occasions of daily eating and drinking.⁴¹ It is true that the pairing of אכל and שתה can call to mind occasions of feasting in the Old Testament (Gen 26:30; Exod 24:11; 32:6; Judg 9:27; 1 Kgs 1:25), just as *lhm* and *šty* can in Ugaritic banquet texts.⁴² Furthermore, terms for joy often associate with cultic feast celebrations, as Peter Altmann argues with regards to Deut 16:1–17.⁴³ For these reasons, it is possible to interpret Isa 65:13 as anticipating special occasions of feasting before the Lord.

It is more probable, however, that Isa 65:13 promises a context of plentiful food and drink in day-to-day living. The verb pair אכל and שתה can also convey a broad sense of needs being met (e.g., Gen 24:54; 25:34; Deut 2:6, 28; Judg 19:4, 6, 21; Ruth 3:3, 7; Hag 1:6). Additionally, with the prospect of eating and drinking contrasting with רעב and צמא in 65:13, the emphasis rests upon circumstances in life—the servants will eat and drink, but the apostates will

40 Blenkinsopp, *Isaiah* 56–66, 281; Childs, *Isaiah*, 537; Westermann, *Isaiah* 40–66, 406; Walter Brueggemann, *Isaiah* 40–66 (Westminster Bible Companions; Louisville, Ky.: Westminster John Knox, 1998), 244.

41 Blenkinsopp and Koole both identify the eschatological banquet from Isa 25 as looming in the backdrop of these verses. Blenkinsopp, *Isaiah* 56–66, 281; Koole, *Isaiah* 56–66, 439.

42 J. B. Lloyd, “The Banquet Theme in Ugaritic Narrative,” *Ugarit-Forschungen* 22 (1990): 170–72. He also notes that *yṯb* arises in this pair. See a parallel to this in Judg 19:6, where all three verbs (ישב, שתה, אכל) occur.

43 On the intersection of joy and eating in Deuteronomy, see Georg Braulik, “The Joy of the Feast” and “Commemoration of Passion and Feast of Joy,” in *The Theology of Deuteronomy: Collected Essays of Georg Braulik, O. S. B.*, trans. Ulrika Lindbald (N. Richland Hills, Tex.: BIBAL, 1994), 27–65 and 67–85; Timothy M. Willis, “‘Eat and Rejoice before the Lord’: The Optimism of Worship in the Deuteronomistic Code,” in *Worship and the Hebrew Bible: Essays in Honour of John T. Willis*, ed. M. Patrick Graham, Rick R. Marrs, and Steven L. McKenzie, JSOTSup 284 (Sheffield: Sheffield Academic, 1999), 276–94. Peter Altmann draws upon an Ugaritic background to argue that occasions for joy and feasting call to mind religious rituals connected to harvest celebrations. He goes even further by claiming that such joy links with YHWH as king and may even be anti-imperial. *Festive Meals in Ancient Israel: Deuteronomy’s Identity in their Ancient Near Eastern Context*, BZAW 424 (Berlin: De Gruyter, 2011), 182–84.

experience hunger and thirst—instead of upon participation in or exclusion from a feast. This focus on blessing in everyday life corresponds with the promises in Isa 65:17–25 which focus primarily on utopian ideals in everyday life instead of upon a singular event, like a feast. It seems most likely, then, that 65:13 depicts a scenario similar to a summary description of Israel's status during the prosperous and peaceful reign of Solomon. The people ate (אכל), drank (שתה), and were happy (שמחה; 1 Kgs 4:20). In this way, promises of eating and drinking call to mind a joyous situation when YHWH's obedient servants will enjoy daily provisions of food and drink.

Second, the use of the topic of food and drink to depict the future of YHWH's servants and the rebellious audience in 65:13 invites association with 65:4 and 11 (cf. 66:3, 17). Just as providing food and drink to other gods is a marker of exclusion in 65:4 and 11, so the destiny of possessing or lacking food and drink further forges the identity of the “in” and “out” groups in 65:13. The declaration that “my servants shall eat,” then, sets the future of the faithful in contrast to the faithless who are currently dining with other gods, though are destined for hunger. This rhetoric likely aims at motivating the wicked to repent.⁴⁴

Thus, Isa 65:13–14 portrays God's provision or deprivation of food and drink in light of the contrasting destinies of joy for his servants and sorrow for the apostates. This links with the cultic eating criticized in 65:3–4 and 11 to assert YHWH's supremacy in contrast to other gods who have no power to dictate the destiny of their people in the realm of fertility. In this way, the food and drink theme clarifies who are genuinely YHWH's people.

Eating in Isaiah 65:21–22a

The hopeful prospect of eating arises again in Isa 65:21–22a, as YHWH continues to address the wicked by envisioning YHWH's creation of a new heaven and a new earth.⁴⁵ The relationship between vv. 21 and 22a is obvious:

44 Sweeney, *Form and Intertextuality*, 48–49. Contra Smith, who sees judgment as fixed in chs. 65–66. *Rhetoric and Redaction*, 172. See also David McLain Carr, “Reaching for Unity in Isaiah,” *JOT* 57 (1993): 73–74.

45 For interpretations of Jerusalem as a microcosm of the “new heavens and new earth,” see Jon D. Levenson, “The Temple and the World,” *JR* 64 (1984): 275–98; Berges, “Der neue Himmel und die neue Erde im Jesajabuch,” 14–15. In terms of what is meant by “new heavens and new earth,” Berges emphasizes that this language is emphasizing a change in circumstance and social order. Berges, *Das Buch Jesaja*, 506. Anne Gardner takes a different approach by focusing on the recreation of heaven and earth which entails YHWH establishing a situation where the faithful will not experience the impact of the covenantal curses brought upon sinners as in the old order. “Isaiah 65,20: Centenarians or Millenarians?,” *Bib* 86 (2005): 206–18. For discussions on how the new heaven and new

ובנו בתים וישבו ונטעו כרמים ואכלו פרים
לא יבנו ואחר ישב לא יטעו ואחר יאכל

Each line contains the same four verbs in the same order. The major difference is that the second line alternates negation (לא) and אחר before the verbs while removing the objects. The first two verbs, בנה and ישב, often occur together to convey the process of building houses or cities and inhabiting them.⁴⁶ The second two verbs, נטע and אכל, often describe the process of cultivating land and eating its produce.⁴⁷ It seems, then, that these verses describe a scenario where everyday living can take place—housing and food will be made possible without threat of interruption.⁴⁸

Several similar expressions in the Old Testament inform these verses. Deuteronomy 28:30b declares a curse that reads:

בית תבנה ולא־תשב בו כרם תטע ולא תחללנו

The reason why they will not inhabit the house they build or enjoy the vineyards they plant is due to foreign enemies who will invade their territory (Deut 28:31–33).⁴⁹ This curse is an ironic reversal of God's warnings earlier in Deuteronomy for his people not to forget him as they inhabit cities that they did not build and eat food that they did not plant (Deut 6:11; 8:12; cf. Josh 24:13). The curse in Deut 28:30 clarifies that Israel's enemies will do to Israel as Israel did to the Canaanites if they disobey. Amos (5:11) and Zephaniah (1:13) draw

earth fits into a canonical perspective, see J. van Ruiten, "The Intertextual Relationship between Isaiah 65:17–20 and Revelation 21,1–5b," *EstBib* 51 (1993): 473–510; Richard L. Schultz, "Intertextuality, Canon, and 'Undecidability': Understanding Isaiah's 'New Heavens and New Earth' (Isaiah 65:17–25)," *BBR* 20 (2010): 19–38.

46 Deuteronomy 8:12; 28:30; Josh 19:50; 24:13; Judg 18:28; 21:23; 2 Sam 7:5; 1 Kgs 2:36; 8:13, 27, 43; 12:25; 1 Chr 17:4; 2 Chr 2:2; 6:2, 10, 18, 33; 8:2; Ps 69:35; Isa 44:26; 58:12; 65:21–22; Jer 29:5, 28; 35:7, 9; Ezek 28:26; 36:10, 33; Amos 5:11; 9:14; Zeph 1:13.

47 Leviticus 19:23; Deut 6:11; 28:39; Josh 24:13; 2 Kgs 19:19; Isa 37:30; Jer 25:9, 28; Amos 9:14.

48 For a theological and philosophical reflection on place, see Craig G. Bartholomew, *Where Mortals Dwell: A Christian View of Place for Today* (Grand Rapids, Mich.: Baker Academic, 2011).

49 Smith, *Rhetoric and Redaction*, 151; Gardner, "Isaiah 65," 189; Blenkinsopp, *Isaiah* 56–66, 289. Eberhard Sehmsdorf also includes Deut 28:39 and 51 as background. "Studien zur Redaktionsgeschichte von Jesaja 56–66: Jes 65:16b–25; 66:1–4; 56:1–8; 66:17–24," *ZAW* 84 (1972): 526. He states, "As God blesses them, they can live in their houses (cf. 65:21a, 22a with Deut 28:30; Josh 24:13) and can enjoy the fruit of their vineyards (cf. Isa 65:21b, 22a with Deut 28:30, 29, 51; Josh 24:13)."

upon this sort of curse also to warn the people that they will build (בנה) but not inhabit (ישב), plant (נטע) but not drink (שתה).⁵⁰ There is a tradition, then, that presumes God will use enemies to punish his people for disobedience by taking over their homes and ransacking their plantations. By alluding to this tradition, Isa 65:21–22b envisions a reversal from the experience of this curse.

Other prophets share a similar vision of this idyllic future. Ezekiel 28:26 presents YHWH speaking about what he will do upon bringing the exiles back to the land:

וישבו עליה לבטח ובנו בתים ונטעו כרמים וישבו לבטח

Furthermore, the book of Amos in 9:14 portrays the idyllic future in similar terms.⁵¹

ושבתי את־שבות עמי ישראל ובנו ערים נשמות וישבו ונטעו כרמים ושתו
את־ייןם ועשו גנות ואכלו את־פריהם

Surely, this prospect in Amos 9:14 is a direct reversal of the curse anticipated in Amos 5:11. Isaiah 65:21–22b, then, shares a prophetic tradition that envisions a reversal of covenant curses amidst restoration in the land. Unique in Isa 65:21–22a, however, is the addition of 65:22a, emphasizing that no more threat will exist.

In Deuteronomic traditions, the focus is on receiving houses and food that Israel did not labor for.⁵² This highlights YHWH as the giver of houses and food, as well as realistically describing the result of taking over a land through warfare. The emphasis in Isa 65:21–22a, however, is not upon military conquest in order to re-take the land. It focuses, instead, on a time when all war is past (65:25). Thus, the prospect of eating without the fear of enemy confiscation of food and drink (65:21–22a) contributes to the vision of an ideal life where covenant curse is no more. This utopian vision of everyday eating and drinking coordinates with 65:13 to announce to the apostates that the destiny of the servants will be great, reinforcing that those engaging in abhorrent eating practices (65:3–4, 11) will not share in this ideal future.

50 Smith, *Rhetoric and Redaction*, 151, notes the association with Zephaniah. Blenkinsopp, *Isaiah 56–66*, 289, also suggests connections between Zeph 1:13 and Amos 5:11, while also noting Mic 6:14.

51 Blenkinsopp, *Isaiah 56–66*, 289; Koole, *Isaiah 56–66*, 459.

52 Deuteronomy 6:11; 8:12; Josh 24:13. Sehmsdorf, "Studien," 526.

Eating in Isaiah 66:7–14

With YHWH's announcements that his servants will eat in 65:13, and with 65:21–22a addressing the apostates, YHWH utilizes the concept of eating from the mother–child realm in 66:7–14 while speaking to the servants about Zion's restoration.⁵³ Our interest here is upon how the image of nursing functions in 66:11–12. With Mother Zion painlessly birthing a new community of servants,⁵⁴ she will comfort her children as they nurse (ינק) from her bosom of glory (כבוד) in 66:11. There are several connotations often associated with ינק that arise in uses of this metaphor in Isaiah. Though a mother typically nursed her own children (Gen 21:7; Exod 2:7; 1 Sam 1:23; 1 Kgs 3:21), a nurse might also be hired in a servant's capacity within a family (Gen 24:59; 2 Kgs 11:2; Exod 2:7–9).⁵⁵ The metaphor of nursing in Isa 49:13 and 60:16 emphasizes the servant component

53 Nearly all scholars treat Isa 66:7–14 or 5–14 as a unit. E.g., W. A. M. Beuken, "Isaiah Chapters 65–66: Triton-Isaiah and the Closure of the Book of Isaiah," in *Congress Volume: Leuven 1989* (Leiden: Brill, 1991), 204–21; Childs, *Isaiah*, 541; John E. Goldingay, *Isaiah*, NIBC 13 (Carlisle: Paternoster, 2001), 371; Koole, *Isaiah 56–66*, 489–92; Smith, *Rhetoric and Redaction*, 159–67; Stromberg, *Isaiah After Exile*, 57–59; Sweeney, *Form and Intertextuality*, 52–53; Webster, "Isaiah 66," 96–98; Christl Maier, *Daughter Zion, Mother Zion: Gender, Space, and the Sacred in Ancient Israel* (Minneapolis: Fortress, 2008), 201. See Blenkinsopp, *Isaiah 56–66*, 304–307, however, who includes vv. 15–16 in this section, as these verses relate more closely with vv. 7–14 than with what follows.

54 John Sawyer sees the notion of childbirth in ch. 66 as a development upon Isa 65:23, where a child will not die. He then develops this eschatologically as a reversal of Eve's curse. "Daughter of Zion and Servant of the Lord in Isaiah: A Comparison," *JSOT* 44 (1989): 97–98. Christl Maier suggests that this imagery denotes an abundant population in Zion. *Daughter Zion*, 204. John Schmitt notes the possibility that the use of the feminine gender grammatically for cities derives from understanding the city as a mother who cares for her inhabitants. If this is the case, it is possible to understand the population aspect of 66:7–9 as Zion becoming who she should be. "The Motherhood of God and Zion as Mother," *RB* 92 (1985): 567. Biddle, however, argues that the feminine gender of cities in West Semitic cultures derives from cities being personified as the spouse of a particular god. He suggests that the Israelite poets creatively personify Zion in a way that does not deify Zion, but uses it as a theological device to clarify Israel's relationship to God. See "The Figure of Lady Jerusalem: Identification, Deification and Personification of Cities in the Ancient Near East," in *The Biblical Canon in Comparative Perspective. Scripture in Context IV*, ed. William W. Hallo and K. L. Younger, *Ancient Near Eastern Texts and Studies* 11 (Lewiston, N.Y.: Edwin Mellen, 1991), 173–87. Sarah Dille argues, however, that Zion as mother does not necessarily derive from her relationship to God. The focus, instead, is upon a "capital city as mother of her inhabitants." *Mixing Metaphors: God as Mother and Father in Deutero-Isaiah*, JSOTSup 398 (London: T&T Clark International, 2004), 158. Italics original.

55 C. U. Wolf, "Nurse," in *IDB* 3:572.

of the concept. In Isa 49:13, international dignitaries will care for mother Zion's children, bringing them back to the land as kings (מלכים) serve as caretakers (אמן; cf. Num 11:12) and as the royal women (שרות) play the role of nurse (ינק). This certainly conveys a reversal in status, as well as the well-being of Zion's inhabitants. In Isa 60:16, the image of Zion nursing (ינק) from מלכים and the nations conveys a message that YHWH will use the wealth of the nations to rebuild Zion. A shift occurs, however, in ch. 66. Instead of nursing from the nations, Mother Zion herself will be the one nursing her children.⁵⁶ With Zion rebuilt, she is now able to nurture her children. The nations are still in view, though, as it is through their goods that her bosom is glorious (66:12). In this way, the vision of Zion nursing her children through the glory of the nations calls to mind the reversal of international status brought by YHWH to Zion, though there is an emphasis on Zion herself taking on the role of mother.

What might the image of Mother Zion nursing her children on the glory of the nations convey? It seems that this imagery is chosen due to its ability to encompass many of the preceding promises. The hope for an era of eating in Isa 65:13 and 21–22a corresponds well with a metaphor of Zion as nurse, which certainly connotes sustenance, among other things.⁵⁷ On a similar note, just as the prospect of food and drink go along with rejoicing (שמח; 65:13) and joy (שוש; גיל; 65:18–19) in ch. 65, a characteristic by-product (למען) of rejoicing (שמח, שוש, גיל) in 66:10–11 is nursing. Furthermore, not only does the image of Zion as nurse relate to the promises of sustenance and joy, the care of a mother also suggests a context of security which relates to the prospect of tranquility (65:25), safe birthing (65:23), long life (65:20), and the absence of sorrow (65:19). In this way, the imagery of Mother Zion in Isa 66:7–14 has the versatility of coordinating earlier promises from Isa 65, making it an apt rhetorical device in this literary context. Christl Maier picks up on some of these nuances well as she explores this question with the help of spatial theory:

As a *site*, the fertile body of Zion underlines the notion of *perceived space*—a city full of people and merchandise, an ideal space for humans to live and prosper. The *site* aspect also covers Zion's motherly role, which mediates YHWH's compassion and care and forms an element of *conceived space*. In reminding the audience of their own experience with motherhood and evoking the sentiment of parental love, Isa 66:7–14

⁵⁶ Koole, *Isaiah* 56–66, 498.

⁵⁷ For a connection with passages involving a stream flowing from Zion to bring fertility to the world, see Chan, "Isaiah 65–66," 461 fn. 59.

anticipate what has not yet been experienced, namely, life in a secure habitation with abundant food and the feeling of protection.⁵⁸

The image of Mother Zion, then, as child-bearer and nurturer to the delight of the people uniquely encompasses the previous hopes for a new community, food, security, and joy (65:17–25). This passage advances these hopes from Isa 65 by tying the glory of the nations into the feeding.

The image of nursing in 66:7–14 continues with the previous uses of the eating motif to clarify who is “in” and “out.” Just as condemnations of cultic eating practices (65:3–4, 11) are followed by declarations of eating for the faithful (65:13, 21–22) in Isa 65, so this vision of nursing from Mother Zion contrasts with descriptions of the wicked in light of their eating habits in what precedes and follows (66:3, 17). In this way, the metaphor of nursing in Isa 66:7–13 continues the trend of Isa 65–66 of expressing future hope through the topic of eating in contrast to the destiny of those excluding themselves through condemned eating habits that signify rebellion more generally.

Eating in Isaiah 66:15–24

As discussed above, Isa 66:15–24 opens theophanically by portraying YHWH coming like fire to judge all flesh (כל־בשר), including those eating the flesh of pigs (בשר החזיר) in pagan cultic rituals (66:17). Debate arises, however, among scholars regarding how 66:15–17 relates to vv. 18–24.⁵⁹ Most observe that the repetition of “all flesh” and “fire” in 66:15–16 and 24 bind this unit together.⁶⁰ Stromberg notes correctly that the second-person audience continues into 66:18–24 and that vv. 18–24 can be understood as taking place chronologically after v. 16.⁶¹ In terms of content, Koole suggests that vv. 15–24 “form a unity in the revelation of God’s kingship amidst Israel and the world of nations.”⁶² Despite these connections, most scholars are at a loss regarding how Isa 66:17 relates to what follows in 66:18–24.⁶³ Lack argues that the displaced 66:17 occurs here simply to forge an association between the end of the book and the end of ch. 1.⁶⁴ Would not one expect 66:17 to relate, however, to the logic

58 Maier, *Daughter Zion*, 204. Italics original.

59 For a possible chiastic structure for Isa 66:15–24, see Berges, *Das Buch Jesaja*, 528.

60 Webster, “Isaiah 66,” 192; Koole, *Isaiah 56–66*, 507.

61 Stromberg, *Isaiah After Exile*, 66.

62 *Isaiah 56–66*, 507.

63 See, for example, Blenkinsopp, *Isaiah 56–66*, 312; Smith, *Rhetoric and Redaction*, 168–69.

64 Rémi Lack, *La symbolique du livre d’Isaïe: Essai sur l’image littéraire comme élément de structuration* (Rome: Biblical Institute Press, 1973), 140–41.

of the verses it finds itself within? Oswalt treats v. 17 as a specification of who will receive judgment from vv. 15–16 which then transitions from judgment to hope in v. 18.⁶⁵ While agreeing with Oswalt that v. 17 describes those destined for judgment within 66:15–16, this does little to explain why abhorrent eating practices are chosen to fulfill such a function, aside from creating continuity with 65:3–4 and 66:3. The argument below is that 66:17 also contrasts with a positive vision of future occasions of acceptable cultic behavior, including eating in Isa 66:23.

My contention is that it is possible to interpret v. 17 as initiating a contrast between the condemned cultic practices of the apostates noted throughout these chapters (66:17; cf. 65:3–4, 12; 66:3) and the approved cultic practices of international converts in 66:18–24. Unlike the Israelite apostates who do not realize YHWH is the king of heaven and earth (66:1–2),⁶⁶ nations will stream to Zion to pay homage to YHWH the king (66:18–24).⁶⁷ Unlike those in 65:4 who use unclean vessels (כלי), those from among the nations will make offerings with pure vessels (כלי; 66:20). Furthermore, though the eating habits of rebellious Israelites ignite condemnation (65:3–4, 12; 66:3, 17), the vision of כלל-בשר celebrating the חדש (1 Sam 20) and the שבת (e.g., Ezek 45:17; 46:12) denote occasions of acceptable cultic feasting before the Lord in 66:23.⁶⁸ The ironic juxtaposition of condemned cultic practices by rebellious Israelites (66:17) and accepted cultic feasts by faithful foreigners (66:23) could give rise to jealousy within the audience, perhaps to motivate repentance.⁶⁹ Though earlier promises of eating in Isa 65–66 are more general in nature, in 66:23 a special occasion of eating is in view. In this way, the book of Isaiah closes by anticipating

65 John D. Oswalt, *The Book of Isaiah Chapters 40–66*, NICOT (Grand Rapids: Eerdmans, 1998), 685.

66 Beuken, “Isaiah 66.1–6,” 55.

67 For others noting kingship in this verse, see Blenkinsopp, *Isaiah 56–66*, 314; Koole, *Isaiah 56–66*, 523.

68 On eating at חדש and שבת, see our discussion on Isa 1:11–14 in Chapter 2 above. For a more thorough discussion of the cultic and festal aspects of the Sabbath, see Niels-Erik A. Andreasen, *The Old Testament Sabbath: A Tradition-Historical Investigation*, SBLDS 7 (Missoula, Mont.: Society of Biblical Literature, 1972), 141–50.

69 A similar use of a positive destiny for the nations to motivate repentance occurs in Isa 2:2–4. There the obedience of the nations contrasts with the rebellion of Israel from ch. 1 and invites a prophetic exhortation for Israel to imitate in the present what the nations will be doing in the future (2:5; cf. 2:3, ולכה... לבו). A similar rhetorical device occurs in the Twelve, where the repentance of Ninevites (Jonah 3) presents the nations, not Israel, as ironically taking to heart the message of God’s mercy in Joel 2 in contrast to a persisting hardness among Israel.

those from among the nations celebrating King YHWH at religious festive meals, while the rebellious, characterized by deviant eating practices (66:17), are struck by the sword (66:16), burning in perpetual fire (66:24).

Summary of Eating in Isaiah 65–66

YHWH's speech utilizes the food motif in every unit of Isa 65–66 in two ways. First, eating occurs and functions negatively in every description of the apostates (65:3, 11; 66:3, 17). This use of religious apostasy in the realm of eating is symbolic of a lifestyle of rebellion religiously and morally, as confirmed in 66:3. In this way, eating is a “marker” in this passage for those destined for judgment, further uniting these chapters. Second, eating plays a positive role in characterizing the future of the servants amidst Zion's restoration (65:13, 21–22a; 66:11–12, 23). In the first two instances, a covenantal backdrop informs the prospect of eating for the obedient (65:13, 21–22a). In the third instance (66:11–12), the prophet employs maternal imagery to convey this idea. Finally, the vision of all nations eating (implied) before YHWH at *חדש* and *שבת* brings the prospect of eating in these chapters to a climax by including all nations at special eating events.⁷⁰ These worshipful occasions of eating by the nations surely serve a rhetorical purpose as a contrast to the cultic rituals resulting in the condemnation of the apostates. The contrast between rejected cultic eating practices and promised occasions of sanctioned eating contributes conceptually to the message in these chapters about the dual destinies of the apostates and the servants. With these contrasts occurring throughout Isa 65–66 and at the beginning and end, it is likely that eating strategically contributes to the coherence of these chapters, clarifying who is eating their way “out” of a glorious future and who will eat “in” YHWH's kingdom.

Food and Drink in Isaiah 65–66 as a Conclusion to Isaiah 56–66

The argument above is that the topic of eating in Isa 65–66 contributes to the cohesion and structure of those chapters. If these chapters are a conclusion to

70 For a helpful discussion on the relationship between mundane and special meals, see David E. Sutton, *Remembrance of Repasts: An Anthropology of Food and Memory* (New York: Berg, 2001), 19–21, 103–32; Mary Douglas, “Deciphering a Meal,” in *Myth, Symbol, and Culture*, ed. Clifford Geertz (New York: W. W. Norton & Co., 1971), 61–81.

Isa 56–66, as many argue, one must consider if the recurring use of eating in Isa 65–66 relates in any way to the message of Isa 56–66.⁷¹

Isaiah 56:1–8 and Eating in Isaiah 65–66

Isaiah 56:1–8 introduces a number of notions that relate to the topic of eating in Isa 65–66. First, the designation servants (עבדים) that occurs in 56:8 (cf. 54:17) arises repeatedly in Isa 65–66, at times in connection with the prospective enjoyment of food amidst Zion's restoration (65:13, 21–22a; 66:11–14). Isaiah 56 clarifies the nature of the עבדים who will inherit YHWH's holy mountain (הר קדש; 56:7; 65:25; 66:20); they consist of the morally and religiously faithful, regardless of ethnicity.⁷² This informs our reading of passages like Isa 65:13, which declares: "My servants shall eat." While the covenantal

71 For an introductory overview to redaction-history in Isa 56–66, see Blenkinsopp, *Isaiah 56–66*, 27–66; Jake Stromberg, *An Introduction to the Study of Isaiah* (London: T&T Clark International, 2011), 41–54. Paul Smith's *Rhetoric and Redaction* offers a prominent explanation from a redaction-history perspective. He argues that Isa 60:1–63:6 is a response to an existing exilic lament (63:7–64:11) by Trito-Isaiah after the return from exile. Next, a third source behind Isa 56–66 has two phases of writing where the author addresses challenges as a fracturing community awaits the realization of the promises of Isa 60–62 in Isa 56:1–8 and 58:1–59:21, and then confronts a divided audience destined for judgment and salvation in 56:9–57:21 and 65:1–66:17 just prior to 515 BCE. The final stage of editing stems from the addition of Isa 66:18–24 as a conclusion. There are those, however, who pay greater attention to how Isa 56–66 was never an isolated unit, but was written in conjunction with the rest of the book. Steck, *Studien zu Tritojesaja*, argues that most of Isa 60–62 stems from responses to Isa 49–55 during the Persian period. The rest of Isa 56–66 is the result of complex redactional activity involving responses to Isa 60–62, links with existing materials from Isa 1–55, and insertions of new materials into Isa 1–55 during the Hellenistic time. There are others who interpret Isa 56–66 as more closely deriving from the author of Isa 40–55. William Lee Holladay, "Was Trito-Isaiah Deutero-Isaiah After All?," in *Writing and Reading the Scroll of Isaiah*, ed. Craig C. Broyles and Craig A. Evans, VTSup 70 (Leiden: Brill, 1997), 1:193–217; Jan L. Koole, *Isaiah 111: Isaiah 40–48*, HCOT (Leuven: Peeters, 1997), 30–33. As an example of utilizing redaction-history to justify studying Isa 56–66 as a part of the entire book, see Stromberg, *Isaiah After Exile*. He argues both that Isa 56–66 alludes to passages in Isa 1–55 and inserts its own materials into Isa 1–55, anchoring Isa 56–66 within the book.

72 Christopher Nihan, "Ethnicity and Identity in Isaiah 56–66," in *Judah and the Judeans in the Achaemenid Period: Negotiating Identity in an International Context*, ed. Obed Lipschits, Gary N. Knoppers, and Manfred Oeming (Winona Lake, Ind.: Eisenbrauns, 2011), 87. On the theme of YHWH's servants in Isa 56–66, see Beuken, "The Main Theme"; Beuken, "Isaiah Chapters 65–66," 205–207; Blenkinsopp, "The Servant," in *Writing and Reading the Scroll of Isaiah*, ed. Craig C. Broyles and Craig A. Evans, VTSup 70 (Leiden: Brill, 1997), 1:155–75.

background to Isa 65:13 and 65:21–22a might appear to limit the scope of these promises to rewards for obedient Israelites, the association of foreigners with covenantal traditions such as Sabbath and temple in Isa 56 informs a reading of Isa 65:13 and 21–22a. The prophet can speak of blessing for all faithful עֲדִיבִים from among the nations in covenantal language too (e.g., 66:18–24), at least analogically. Thus, Isa 56 clarifies that the עֲדִיבִים in Isa 65–66, the recipients of promises to eat, includes those who are faithful morally and religiously from among the nations.

Second, Isa 56 specifies that individual foreigners are welcome so long as they keep the שִׁבְתָּ (56:2, 4, 6). Isaiah 66:23 envisions not merely *individual* foreigners, but כָּל-בָּשָׂר coming to worship at YHWH's house on שִׁבְתָּ and חֲדָשׁ.⁷³ In this way, Isa 66:23 advances the vision of Isa 56 by being even more inclusive. Additionally, while the focus on שִׁבְתָּ in Isa 56 is upon what is required for membership, its use in Isa 66:23 speaks of שִׁבְתָּ observance as a regular event in the new heavens and new earth. The cultic focus continues in Isa 56 with the promise that YHWH will bring these servants to his house, causing them to rejoice (שִׂמְחָה) within it, as YHWH accepts their sacrifices (עֹלֹת and זִבְחִים; 56:7). With שִׂמְחָה and זִבְחָה often connoting the eating of festive meals before YHWH (e.g., Lev 23:37–40; Deut 12:6–18; 27:7; 2 Chr 7:7–10; 30:22–25), Isa 56:7 likely calls to mind future meals before YHWH at his house.⁷⁴ If it is correct that שִׂמְחָה and זִבְחָה connote a delightful future of ritual eating in 56:7, it is likely that Isa 66:18–24 draws upon Isa 56:7 to envision the nations celebrating such festive meals at the שִׁבְתָּ and חֲדָשׁ on YHWH's holy mountain (66:20, 23). Furthermore, the positive vision of offering acceptable זִבְחִים by foreigners in 56:7 serves as a contrast to the unaccepted זִבְחִים in 65:3 and 66:3.⁷⁵

Third, while choosing (בָּחַר) what YHWH desires (חָפֵץ) in Isa 56:4 is essential for access to the temple, Isa 65–66 characterizes choosing (בָּחַר) what YHWH does not desire (חָפֵץ) through engaging in pagan eating practices (65:11–12; 66:3–4), excluding such from Zion's restoration.⁷⁶ In this way, Isa 65–66 picks up on these terms from 56:1–8 and uses them for the purpose of reminding the

73 Bernard Gosse, "Sabbath, Identity and Universalism Go Together after the Return from Exile," *JST* 29 (2005): 368–69; Nihan, "Ethnicity," 70–73; Smith, *Rhetoric and Redaction*, 171.

74 Gosse associates the use of שִׂמְחָה in 56:7 with Isa 65:13. This opens an interesting possibility that the prospective eating of the servants will occur when YHWH brings people to his house to enjoy a festive meal. "Sabbath, Identity and Universalism," 368.

75 Klaus Koenen, *Ethik und Eschatologie im Tritojesajabuch: eine literarkritische und redaktionsgeschichtliche Studie*, Wissenschaftliche Monographien zum Alten und Neuen Testament 62 (Neukirchen-Vluyn: Neukirchener Verlag, 1990), 31.

76 Gosse, "Sabbath, Identity and Universalism," 365; Stromberg, *Isaiah After Exile*, 15.

audience that they have not chosen the path laid out in Isa 56:1–8. Obedience would have led to festive celebration in YHWH's house (56:4–7; 66:18–24), but instead they have chosen their own cultic meals to their demise (65:3–4, 11–12; 66:3–4, 17). In these ways, the prospect of faithful internationals feasting at YHWH's house frames Isa 56–66.

Isaiah 56:9–57:21 and Eating in Isaiah 65–66

Isaiah 56:9–57:21 conveys a message alternating between judgment (56:9–12; 57:3–13a, 20–21) and salvation (57:1–2, 13b–19). The theme of food and drink in these chapters is entirely negative.⁷⁷ As in Isa 65:3 and 66:3, 17, Isa 57 confronts those involved in cult of the dead rituals that imply meals (cf. 57:4, 6–7).⁷⁸ This has several implications for considering the usage in Isa 65–66. First, if Isa 56:9–57:21 is a unity as some suggest,⁷⁹ it is important to note that condemned practices in these chapters include more than confronting abhorrent cultic behavior. These chapters also attack laziness (56:10), drunkenness (56:12), unjust gain (56:11), and foreign alliances (57:9). It is possible, then, that when Isa 65–66 alludes to cultic deviance already noted in Isa 57 it also calls to mind a broader spectrum of rebellion. This strengthens our suggestion that abhorrent eating practices in Isa 65–66 typify people who are rebellious in all realms of life, religious and moral.

Second, though Isa 65–66 may share a similar background with Isa 57 of addressing those involved in abhorrent worship, eating is a far more explicit component of the condemned practices in Isa 65–66. One must ask why Isa 65:4 and 66:17 foreground the eating component in these cultic rituals through the use of אכל. As suggested above, making the eating component explicit in 65:4 and 66:17 makes a contrast between those deserving condemnation—those engaging in deviant eating practices—and those receiving promises of blessing, including food (65:13, 21–22a; 66:11–12, 23), more pronounced. In other words, the uses of אכל in 65:4 and 17 are intentional means of foregrounding the eating component of cultic behavior.

Third, the notion of sacrifice (זבח) on a mountain (הר) arises in 57:7 to describe the behavior of those destined for judgment. This coordinates with

77 See also the intersection between intoxication and eating as a metaphor for judgment in 56:9–12.

78 Lewis, *Cults of the Dead in Ancient Israel and Ugarit*, 143–58. See also Houston, *Purity and Monotheism*, 167–68. For further discussion beyond Lewis's cult of the dead background, see Schramm, *The Opponents*, 128–31, who considers various types of false worship in the background.

79 Smith, *Rhetoric and Redaction*, 68–71.

the condemnation of זבח in 65:3 and 66:3.⁸⁰ The negative assessment of זבח on the mountain (הר) in 57:7 juxtaposes with the previous passage in 56:1–8, where sacrifice (זבח) on YHWH's holy mountain (הר) by his servants, even if of a different ethnicity, will be pleasing to him (56:7; cf. 57:13b).⁸¹ This juxtaposition between 56:7 and 57:7 may initiate a pattern that becomes more pronounced in Isa 65–66, where condemned cultic eating practices (65:3–4, 11–12; 66:3, 17) contrast with the prospective acceptable occasions of eating by inter-nationals on YHWH's mountain (65:13, 21–22a; 66:11–12, 23).⁸²

Isaiah 58–59 and Eating in Isaiah 65–66

In Isa 58, YHWH addresses a people who think they are in right standing with God and cannot understand why God does not answer their prayers as they fast (58:1–3a).⁸³ The rhetorical function of eating begins in Isa 58:6–7.⁸⁴ Verse 6 begins by calling for the emancipation of those in bondage: “open the bonds . . . undo the chords of the yoke . . . send out the oppressed free as you break every yoke.” Freedom, however, is not the end. As Gray puts it, “In the development of thought in Isaiah 58:6–7, the inference is that all the different manifestations of breaking in v. 6 should properly lead to the breaking of bread and all that subsequently follows in v. 7.”⁸⁵ They are to break bread (לחם)

80 Koenen, *Ethik und Eschatologie*, 31.

81 On the mountain rhetoric between Isa 57:7 and 57:13, see Jill Middlemas, “Divine Reversal and the Role of the Temple in Trito-Isaiah,” in *Temple and Worship in Biblical Israel*, ed. John Day, LHBOTS 422 (New York: T&T Clark International, 2005), 167–68.

82 For a more large-scale study on the use of food and drink to coordinate destinies of judgment and salvation in narratives, see Diane M. Sharon, *Patterns of Destiny: Narrative Structures of Foundation and Doom in the Hebrew Bible* (Winona Lake, Ind.: Eisenbrauns, 2002).

83 On the unity of Isa 58, see Mark Gray, *Rhetoric and Social Justice in Isaiah*, LHBOTS 432 (New York: T&T Clark International, 2006), 50–52. On the unity of Isa 58–59, see Smith, *Rhetoric and Redaction*, 99–101. Since the topic of eating does not arise in Isa 59, the focus of this section is on Isa 58.

84 The insights in Isa 58:6–7 below depend largely upon Gray's insightful study. *Rhetoric and Social Justice*, 74–91. His analysis is textually insightful and provocative, but he limits his study to Isa 58:6–10, missing out on further rhetorical fervor from 58:11 and 14 as developed below. See the studies by Williamson and especially Bachmann, who consider the rhetoric of all of Isa 58:1–14 with an eye upon the contemporary situation. H. G. M. Williamson, “Promises, Promises! Some Exegetical Reflections on Isaiah 58,” *Word & World* 19 (1999): 153–60; Mercedes García Bachmann, “True Fasting and Unwilling Hunger (Isaiah 58),” in *Bible and the Hermeneutics of Liberation*, ed. Alejandro F. Botta and Pablo R. Andiñach, Semeia 59 (Atlanta: Society of Biblical Literature, 2009), 113–31.

85 Gray, *Rhetoric and Social Justice*, 80–81. See also Blenkinsopp, *Isaiah 56–66*, 179–80.

for the hungry (רעב) and help fellow humanity (בשר) settle into daily life. As making bread and sharing is a communal practice, this signifies an extension of friendship, even welcome into the family.⁸⁶ This resonates with v. 10, which commends investing one's life on behalf of the hungry (רעב) and satisfying (שבֹּעַ) the desire (נפש) of the afflicted, which includes their appetite.⁸⁷ Their light will shine when this happens (58:8, 10).

This call to provide food to the hungry surely corresponds with the focus on fasting in the chapter. Williamson's observation is apt:

Fasting, denying oneself food, is of no value in itself; it should be part of an exercise that both voluntarily foregoes those things that others are forced by circumstances to do without and that at the same time gives to those in need that provision that we enjoy in excess.⁸⁸

As the audience is likely a cause of the poverty and hunger of the marginalized, the prophet calls on them to embrace the heart of fasting by using their possessions to help the hungry.⁸⁹

In light of the prophetic call to provide for the hungry, the prophet offers one implicit and one explicit motivational consequence in the realm of food. In 58:11, the prophet employs the terms שֹׁבַע and נֶפֶשׁ that previously describe satisfying the desires of the hungry (58:10) to promise what God will do for the obedient. While the term נֶפֶשׁ is ambiguous and could refer to needs in general (NIV; NRSV), resonance between 58:10 and 11 invites an interpretation that includes YHWH meeting their future needs of food and drink as they do the same for the hungry.

In v. 14, the motivational promise that one will eat as a reward for obedience is more explicit than in 58:10–11.⁹⁰ God will cause those who obey the message of 58:1–13 to eat (אָכַל) the inheritance of Jacob (58:14). This promise echoes

86 Aïda Kanafani-Zahar, "Whoever Eats You Is No Longer Hungry, Whoever Sees You Becomes Humble": Bread and Identity in Lebanon," *Food and Foodways* 7 (1997): 45–71.

87 There is debate as to whether or not 58:10aβ refers to satisfying appetites. Blenkinsopp includes the idea of eating in his translation ("and satisfy the appetite of the afflicted"). *Isaiah* 56–66, 174. Koole, however, argues against a connotation of food in this clause. *Isaiah* 56–66, 146. In my estimation, the overt food reference in 58:10aα guides a reader to include such a connotation in the ambiguous 58:10aβ. This provides support for interpreting the promise in 58:11 as containing a reference to food provision.

88 Williamson, "Promises," 156.

89 García Bachmann, "True," 130–31. She suggests that the combination of fasting and Sabbath in Isa 58 is because they share the eating motif (abstinence and family meal).

90 For a defense of vv. 13–14 belonging to vv. 1–12, see Smith, *Rhetoric and Redaction*, 112–14.

Deut 32:13 which depicts YHWH's care for Israel in bringing them to eat the bounty of the land of promise.⁹¹ The rhetoric here is evident. God's people are to imitate in the present what God will do for his faithful in the future—provide food—which itself reflects what God has already done in the past.

Associations between Isa 56 and 58 shine light on the food theme in Isa 65–66. Isaiah 56:1–8 shares with Isa 58 terms such as “Sabbath” (שַׁבָּת; 56:2, 4, 6; 58:12), “justice” and “righteousness” (56:1; 58:2), “delight” (חֵפֶץ; 56:4; 58:2–3, 13), and “way” (דֶּרֶךְ; 56:11; 58:2, 13). Isaiah 58 clarifies what a genuine maintenance of the Sabbath entails; it involves people carrying out justice and righteousness in the world, including giving food to the hungry. Since obedience to this understanding of the Sabbath is requisite for receiving God's promise of eating in Isa 58:14, a reader of Isa 65–66 understands that the servants who will receive food (65:13, 21–22a; 66:11–12) and engage in festal meals on the Sabbath (66:23) also give away their food to the needy.⁹² Also, linking with רָעַב in 65:13, those who choose not to give food to the רָעַב (58:7, 10) will become רָעַב (65:13).

Thus, Isa 58 informs a sequential reading of Isa 65–66 by clarifying that those who will eat in the future (58:11, 14; 65:13, 21–22a; 66:11–12, 23), who keep Sabbaths in a way pleasing to the Lord (58:13–14; 66:23), and who seek the Lord (58:2; 65:1, 10), are those who do justice in the present by sharing food with the hungry (58:7, 10). If one ignores the hungry, hunger will be their destiny (65:13).

Isaiah 60–62 and Eating in Isaiah 65–66

Zion's restoration upon YHWH's kingly return in Isa 60–62 is at the heart of Isa 56–66. The various positive perspectives on eating in Isa 65–66 resonate with different uses of food and drink in Isa 60–62.

Nursing the Glory of the Nations

Mother Zion appears in Isa 60 and 66 with her children, presumably the repentant (59:20).⁹³ In Isa 60:16, she nurses (יָנַק) from the milk of the nations and the

91 Koole, *Isaiah 56–66*, 160; Williamson, “Promises,” 159; Westermann, *Isaiah 40–66*, 342; Gregory J. Polan, *In the Ways of Justice Toward Salvation: A Rhetorical Analysis of Isaiah 56–59* (New York: Peter Lang, 1986), 230.

92 Isaiah 58 clarifies what it means to “seek” (דָּרַשׁ; 58:2) the Lord in 65:1 and 10. The nation (גוֹי) in 58:2 claims to be seeking (דָּרַשׁ) the Lord, but the following verses clarify that seeking YHWH must involve more than religious rituals. In this way, the claim of Isa 65:1 that YHWH was available for seeking, but was rejected, identifies the audience as those who did not respond to the call of Isa 58 to seek the Lord in a way that includes social justice.

93 Kathryn Pfisterer Darr, *Isaiah's Vision and the Family of God* (Louisville, Ky.: Westminster John Knox, 1994), 193. The repetition of children upon the hip (צֶדֶק) also links Isa 60:4 with 66:7–14. See Stromberg, *Isaiah After Exile*, 29. For an evaluation of the connection

breast of kings. As discussed above, this vision is communicating the idea of reversal among the nations; the nations will be the servants of Zion's children, nursing them (cf. 49:13; 66:11–12). The idea in Isa 60 seems to be that Mother Zion will regain her glory and vitality through tribute from nations (גוים; 60:3, 5, 11, 16) and kings (מלכים; 60:3, 10, 11, 16). How does this inform Isa 66, where Mother Zion's זיו is glorious due to the כבוד גוים? While כבוד occurs only once in Isa 60 describing timber from the nations (60:13), its parallel with חיל as something to be eaten (אכל) in 61:6 broadens the idea to incorporate domestic and sacrificial animals and precious minerals (60:6–7), all aimed at the beautification of Zion and its temple (cf. Hag 2:6–9).⁹⁴ This is a scene of tribute being brought to a king which is a well-attested pattern in ancient literature.⁹⁵ A telling portrayal of this arises in the Persepolis Apanada, where delegates from many nations come to the king with tribute, including camels (60:6) and animals from the flock (60:7). The gates of the city will not be closed, day or night, so that the wealth (חיל) of the nations may come into Zion (60:11).⁹⁶ It seems,

between YHWH as husband to mother Zion in Isa 60–62 and Isa 66 in light of mother Zion imagery in Isa 49–54, see Dille, *Mixing Metaphors*, 159–60.

- 94 Pleasing (רצון) sacrifices on YHWH's altar (מזבח) in 60:7 corresponds with the same terms in Isa 56:7. See Wolfgang Lau, *Schriftgelehrte Prophetie in Jes 56–66: eine Untersuchung zu den literarischen Bezügen in den letzten elf Kapiteln des Jesajabuches*, BZAW 225 (Berlin: Walter de Gruyter, 1994), 276–77.
- 95 For a collection of reliefs related to tribute from the Neo-Assyrian Empire, see Plates 1–55 in Jürgen Bär, *Der assyrische Tribut und seine Darstellung: Eine Untersuchung zur imperialen Ideologie im neuassyrischen Reich*, AOAT 243 (Neukirchen-Vluyn: Neukirchener Verlag, 1996). The Babylonian Chronicles also report the importance of tribute as well. The Babylonian Chronicles even recount the reception of tribute from Judah. See Philip J. King and Lawrence E. Stager, *Life in Biblical Israel* (Louisville, Ky.: Westminster John Knox, 2001), 255. Tribute remains a signal for kingship in the Persian Period as well. For example, in the Behistun Inscription Darius declares that he has received tribute from twenty-three nations as proof of his dominion. Erhard S. Gerstenberger, *Israel in the Persian Period: The Fifth and Fourth Centuries BCE* (trans. Siegfried S. Schatzmann; Leiden: Brill, 2012), 49. See also Pierre Briant, *From Cyrus to Alexander: A History of the Persian Empire* (trans. Peter T. Daniels; Winona Lake, Ind.: Eisenbrauns, 2002), 191–93.
- 96 It is likely that this tribute is a reversal of oppressive nations at the establishment of YHWH's rule at Zion. For a persuasive argument against interpreting the wealth of the nations in Isa 60 as an example of pilgrimage, see Gary Stansell, "The Nations' Journey to Zion: Pilgrimage and Tribute as Metaphor in the Book of Isaiah," in *The Desert Will Bloom: Poetic Visions in Isaiah*, ed. A. Joseph Everson and Hyun Chul Paul Kim, *Ancient Israel and Its Literature* 4 (Atlanta: Society of Biblical Literature, 2009), 233–55. There are many iconographic reliefs from the Neo-Assyrian Empire where those conquered bring goods, including animals, to the king. See, for example, Richard David Barnett, *Sculptures*

then, that Zion's nursing from the milk of the nations in 60:16 conveys the idea of Zion benefiting from tribute being brought from the nations to beautify her. While Zion nurses from kings in 60:16, an advance occurs in 66:11–12, where Zion nurses her own children from the contributions of the nations. In van der Woude's words, "Now that [Zion] has been comforted (cf. Isa. 40:1–2), Zion appears capable of comforting others. In relation to Yhwh she is still the receiving party, but in relation to her children she has grown to be a giving party (as in 66:11)." ⁹⁷ This likely includes sharing in food given in homage to God as king.

Eating and Foreigners

Isaiah 61:5–6 and 62:8–9 contribute to the theme of eating by specifying how foreigners figure into prospective eating in Zion. In Isa 61:5, foreigners (בני זרים; נכר) will be subservient to the redeemed in Zion by working as vinedressers. In Isa 61:6, YHWH's people will be priests who eat from the חיל גוים, presumably tribute offerings (cf. 23:18; 60:5–7). As subjugated nations bring tribute offerings to YHWH, YHWH redistributes the food elements to his faithful people. ⁹⁸ This practice of sharing food can be traced back to the earliest ancient Near Eastern rulers. MacDonald points to Sargon's statement that "5,400 men daily eat in the presence of Sargon, King of the World." ⁹⁹ Another popular example of this practice is Ashurbanipal II's grand feast where he hosted over 47,000 men and women, along with 5,000 dignitaries at Calah. ¹⁰⁰ In the Persian era, we see an example of the king receiving gifts from the people. Among the

from the North Palace of Ashurbanipal at Nineveh (668–627 B.C.) (London: British Museum Publications Ltd. for the Trustees of the British Museum, 1976), plates XXIIIV–XXX, XXXVI, and LX; Richard David Barnett and Margaret Falkner, *The Sculptures of Aššur-Nasir-Apli II (883–859 B.C.), Tiglath-Pileser III (745–727 B.C.), Esarhaddon (681–669 B.C.) from the Central and South-West Palaces at Nimrud* (London: The Trustees of the British Museum, 1962), plates LXVIII–LXIX from south-west palace; Richard David Barnett, *Assyrian Sculpture in the British Museum* (Toronto: McClelland and Stewart, 1975), slab 49.

97 Annemarieke van der Woude, "The Comfort of Zion: Personification in Isaiah 40–66," in "Enlarge the site of your tent": *The City as Unifying Theme in Isaiah. The Isaiah Workshop—De Jesaja Werkplaats*, ed. Archibald L. H. M. van Wieringen and Annemarieke van der Woude, OTS 58 (Boston: Brill, 2011), 167.

98 On the redistribution of goods through the table, see Nathan MacDonald, "The Eyes of All Look to You": The Generosity of the Divine King," in *Decisive Meals: Table Politics in Biblical Literature*, ed. Kathy Ehrensperger, Nathan MacDonald, and Luzia Sutter Rehmann, LNTS 449 (New York: T&T Clark International, 2012), 7–10.

99 MacDonald, "The Eyes of All Look to You," 7.

100 See in A. K. Grayson, *Assyrian Rulers of the Early First Millennium BC II (858–745 BC)*, RIMA 3 (Toronto: University of Toronto Press, 1996), A.O.101.30 102–54, cf. A.O.101.1 iii77b–84a.

gifts, Theopompus notes, were “an unbelievable number of teams and fatted animals for sacrifice . . . and among all the other things everything needed for sustenance, including the meat of sacrificial animals.”¹⁰¹ Thus, the king can be both receiver and redistributor of food items, often sacrificial, given in tribute.

Isaiah 61:5–6, therefore, presents a panoramic perspective detailing how foreigners will provide food. Some do so by bringing gifts of tribute and sacrifice (from their own lands) and others by working the ground of the Israelites. The main emphasis is upon a reversal of status between the oppressed and the oppressive nations. The oppressed will find their oppressors serving them in their vineyards and bringing tribute to YHWH, the king, which will benefit his people. This corresponds with 66:7–14, where all of Zion’s children will enjoy the benefits derived from tribute to the king.

In Isa 62:8, the בְּנֵי נֹכַר come into view again (cf. 61:5) as YHWH swears not to give the grain (דָּגָן) or wine (תִּירוֹשׁ) labored for by the faithful to these foreigners. God’s prior use of foreigners to threaten food supply through destruction or taxation (Deut 28:30, 46–47) will come to an end.¹⁰² The prayer in Neh 9 reflects just how distressing it is for one to see one’s produce go to a foreign king. Having reminded God about his track-record of providing food for Israel in the wilderness (9:15) and abundant eating in the land of Canaan (9:25), the prayer comes to a close by stating: “Here we are. Slaves today. The land which you gave to our fathers to eat (אָכַל) its fruit and its goodness (טוֹב; cf. Isa 1:19) . . . its great produce *now* belongs to kings which you have set over us due to our sins . . . We are in great distress” (Neh 9:36–37). YHWH’s promise in Isa 62:8 announces a new era of hope for a people wounded by a reality where empire prohibits God’s people from the basic right of enjoying the fruits of their labors.

The alternative future of eating one’s produce fits squarely in covenantal traditions where the possession of דָּגָן and תִּירוֹשׁ signifies experiencing God’s blessing within the land.¹⁰³ Instead of giving over their דָּגָן and תִּירוֹשׁ to enemies, those gathering grain (דָּגָן) shall eat (אָכַל) it and praise (הִלֵּל) the Lord (62:9a). This combination of הִלֵּל and אָכַל calls to mind Ps 22:27–29 and Joel 2:26, where the afflicted have hope in eating and praising YHWH. This combination of praise and eating develops further in Isa 62:9b, where those harvesting the תִּירוֹשׁ will drink (שָׁתָה) it in YHWH’s holy courts (חֲצֵרוֹת). Eating in YHWH’s holy courts signifies special, not ordinary, eating occasions. Just as feasting in

101 Quoted in Briant, *From Cyrus to Alexander*, 192.

102 Middlemas, “Divine Reversal,” 171. For links with Deuteronomy, see Blenkinsopp, *Isaiah* 56–66, 240; Koole, *Isaiah* 56–66, 317.

103 Num 18:12; Deut 7:13; 14:11; 12:17; 14:23; 18:4; 33:28; Neh 5:11; 10:40; 13:5, 12; Ps 4:8; Jer 31:12.

Deuteronomy occurs in conjunction with presenting tithes and the first-fruits of דגן and תירוש (12:17; 14:23; 18:4 [for priests]), so YHWH's servants will celebrate YHWH's provision at meals in YHWH's temple amidst a secure land.

Isaiah 62:8–9 corresponds in numerous ways with Isa 65–66. Isaiah 62:8 clearly shares with 65:21–22a hope in an era in which foreigners are no longer a threat to food supply; the curse will be over. Additionally, Lau treats 62:8–9 as a *Vorlage* for Isa 65:13, as both texts deal with the prospect of eating and drinking. He points out, however, that the subservience of foreigners in the context of Isa 61–62 is left behind in Isa 65–66, where sinners replace the status of foreigners.¹⁰⁴ Not only that, Isa 65:21–22 develops beyond Isa 62:8–9 by focusing more on benefits awaiting Zion's inhabitants than on the destiny of their enemies.¹⁰⁵ Thus, Isa 65–66 associates with the eating topic in Isa 61:5–6 and 62:8–9 to develop promises initially focusing on how the nations will be subservient to YHWH into a focus on benefits for Zion.

Isaiah 63–64 and Eating in Isaiah 65–66

The grotesque vision of YHWH's judgment of Edom (63:1–6) and the lament with regard to God's absence (63:7–64:11) inform the role of food and drink in Isa 65–66 indirectly through the rhetorical use of עַם. As a contrast to YHWH's coming with great salvation in Isa 60–62, Isa 63:1–6 presents YHWH's furious judgment on the nations (cf. עַמִּים in 63:3, 6) through the image of YHWH treading Edom as one treads a wine press (cf. Isa 34). In contrast to the peoples (עַמִּים; 63:3, 6) whom YHWH will judge, Israel recalls God's previous care for his people (עַם; 63:8, 11, 14, 18) and then summons God to remember that the audience is his people (עַם; 64:8). They wonder where God is amidst the devastation of their temple. This rhetorical use of עַם alludes back to Isa 56, where the eunuch is told not to think he will be separate from God's עַם (56:3). In fact, YHWH's house will be called a house of prayer לְכָל עַמִּים (56:7), where his servants will rejoice in festive sacrificial meals before him (זֶבַח, שְׂמֵחָה; 56:7). It is there in Isa 56 that YHWH's true עַם are called his עֲבָדִים (56:6). Within this larger aim of clarifying who are the true עַם and God's treatment of them in Isa 56–64, this sets the stage for the use of eating in Isa 65–66 to contribute to this end of distinguishing the identities and destinies of YHWH's people (עֲבָדִים) and the apostates (סָרֵר; עַם; 65:2). Ironically, though many nations will be trampled in YHWH's wine press (63:1–6), Isa 65:8 depicts YHWH's servants (עֲבָדִים) as a cluster of grapes that is preserved from destruction.

104 Lau, *Schriftgelehrte Prophetie in Jes 56–66*, 199.

105 Smith, *Rhetoric and Redaction*, 145.

Summary

In light of the investigation above, in what sense does food and drink in Isa 65–66 draw upon Isa 56–64 to bring it to a conclusion in a sequential reading? Negatively, Isa 65–66 develops the use of cultic abominations to caricature the wicked from Isa 56:9–57:21. There cultic deviance (57:7, 13), along with moral and political rebellion, is confronted. Since cultic ritual and moral rebellion intertwine in Isa 56:9–57:21, the allusion to these passages in Isa 65–66 suggests that the use of cultic rituals involving meals to describe apostates (65:3–4, 11; 66:3, 17) is symbolic of people who are rebellious in all realms of life. Isaiah 65–66, however, is distinct as it uses **אכל** to make the eating component of these rejected rituals far more explicit (65:4; 66:17). Why would the eating component of these condemned cultic practices be more explicit in Isa 65–66 than in Isa 57? The use of **אכל** may be part of the rhetorical strategy in Isa 65–66 of contrasting deviant eating that warrants judgment with the prospect of eating for the obedient (65:13, 21–22a; 66:23). This juxtaposition was emerging already in Isa 56:7 and 57:7 (cf. 57:13); there, a pericope anticipating obedient foreigners enjoying cultic meals before YHWH on his mountain (56:1–8) contrasts with announcements of judgment for those participating in deviant sacrificial rituals involving eating in 57:7, 13 (cf. 65:4; 66:3, 17). It seems, then, that Isa 65–66 alludes to the earlier concept of cultic deviance but makes the eating component of the rejected sacrificial practices explicit in order to make the contrast between the apostates and the servants more apparent and climactic.

Positively, the promises of food and drink in Isa 65–66 resonate with several elements from Isa 56–62. Isaiah 66:23 develops in an eschatological fashion the message that **שבת** keepers from all nations will rejoice within YHWH's house as he accepts their sacrifices from Isa 56:1–8, likely entailing festive meals (56:7). **שבת** keeping in Isa 66 is not merely a prerequisite for membership in 66:23 as in Isa 56; it is a featured aspect of worship when all nations stream to YHWH's house for festal celebration. This places the prospect of cultic eating at the frame of Isa 56–66. Additionally, several nuances arise when reading Isa 65:13a in light of Isa 58. Isaiah 58 commands the people to feed the hungry (**רעב**; 58:7, 10), in light of the prospect of YHWH rewarding them with food (58:11, 14). A sequential reading of Isa 65:13 within Isa 56–66 suggests that those who will eat (65:13aα; **אכל** 58:14) obey the command to feed the hungry in 58:7 and 10, while those who will be **רעב** (65:13aβ; 58:7, 10) have not. Furthermore, Isa 61:5–6 and 62:8–9 promise future occasions of joyful eating in YHWH's presence when the nations are no longer a threat to Zion's security. These promises prepare for corresponding promises to YHWH's servants in 65:13 and 21–22a, though focusing less on the subservience of the nations and more on the benefits for the servants in Zion. Finally, the anticipation of Mother Zion nursing from nations

(60:16), presumably signifying her reception of precious building materials and sacrificial gifts that include food (61:6) from the nations, prepares for Isa 66:7–14, where Zion nurses her children with the wealth of the nations. The former emphasizes the reversal of fortune for the nations, while the latter focuses (Isa 66:7–14) upon Zion's comfort.

These links between Isa 65–66 and 56–64 make it likely that these concluding chapters employ the topic of food and drink strategically to bring closure to this final section of Isaiah. With YHWH coming to reign, Zion's restoration, and identifying who will experience blessing or judgment as key components in the message of Isa 56–66, eating in Isa 65–66 supports these themes. Those eating abhorrently, signifying rebellion in all realms of life, will be excluded from inheritance at YHWH's mountain (65:3–4, 11; 66:3, 17; cf. 57:3–13). The obedient, however, look forward to enjoying food and drink (65:13; cf. 58:11, 14), harvesting food peacefully (65:21–22; cf. 62:8), feasting off of the wealth of the nations (66:11–12; cf. 23:8; 61:6), and even partaking in festal meals (66:23; cf. 56:7; 61:6; 62:9) amidst Zion's restoration under YHWH's reign.

Food and Drink in Isaiah 65–66 as Part of the Conclusion of the Book of Isaiah

There is general agreement that Isa 56–66 and particularly Isa 65–66 function to bring the book of Isaiah to a close.¹⁰⁶ While scholars observe many

106 For a recent examination of Isa 56–66 as a conclusion to the book and the role of its author in the rest of the book, see Stromberg, *Isaiah After Exile*. See Sweeney on how Isa 65–66 relates to the entire book. *Form and Intertextuality*, 46–62. On significant links between Isa 1 and 65–66, see Leon J. Liebreich, "The Compilation of the Book of Isaiah," *JQR* 46 (1956): 276; Leon J. Liebreich, "The Compilation of the Book of Isaiah (Part II)," *JQR* 47 (1956): 126–27; Rémi Lack, *La symbolique du livre d'Isaïe: Essai sur l'image littéraire comme élément de structuration* (Rome: Biblical Institute Press, 1973), 139–40; Childs, *Isaiah*, 543–44; Brittany Kim, "From Defiant Children to Contented Babes: An Exploration of Relational Metaphors for Israel in the Frame of Isaiah (Chs. 1 and 65–66)" (paper, Society of Biblical Literature Annual Meeting, San Francisco, November 2011); Beuken, "Isaiah Chapters 65–66"; Paul D. Wegner, "Seams in the Book of Isaiah: Looking for Answers," in *The Bible as a Human Witness to Divine Revelation: Hearing the Word of God through Historically Dissimilar Traditions*, ed. Randall Heskett and Brian Irwin, LHBOTS 469 (London: T&T Clark International, 2010), 65, 92; Se-Hoon Jang, "Hearing the Word of God in Isaiah 1 and 65–66: A Synchronic Approach," in *The One Who Reads May Run: Essays in Honour of Edgar W. Conrad*, ed. Roland Boer, Michael Carden, and Julie Kelso, LHBOTS 553 (London: T&T Clark International, 2012), 41–58. For those extending the

associations between Isa 65–66 and the rest of the book, it is surprising that food and drink—a concept arising in eleven verses of these final chapters (65:3–4, 11, 13, 21, 22; 66:3, 11–12, 17, 23)—receives very little attention in light of how this topic relates to elsewhere in the book. The interest at this point in our study is in considering how eating and drinking in Isa 65–66 associates with other parts of Isaiah to bring the book to a close. The reflections below are arranged according to three major concepts that eating associates with throughout the book.

Eating, Retribution, Obedience, and Ethnicity

It is evident in Isa 65–66 that the topic of eating fits squarely into a retributive ideology. The obedient—YHWH's servants—will eat (65:13, 21–22a; 66:11–12; 66:23); the disobedient will not eat (65:13), as they are judged for condemned eating habits (65:3–4, 11; 66:17; cf. 66:3). With this retributive use of food surely aiming to motivate obedience in the final chapters of Isaiah, a sequential reading that involves retrospective reflection indicates that this use of eating in Isa 65–66 associates with a network of similar uses of eating throughout the book.

The book opens with a predominantly retributive use of eating in Isa 1. In early lists of repeated terms between Isa 1 and 65–66 by Liebreich and Lack, the recurrence of אכל (1:7, 19, 20; 65:4, 13, 21, 22, 25; 66:17) was omitted. Though Beuken's more thorough list includes אכל, there is scant consideration of its significance by Beuken and others.¹⁰⁷ Of greater importance than the mere

introduction of the book to 2:1–4 or chs. 1–5 or extending the conclusion to 63:7–66:24, see Graham I. Davies, "The Destiny of the Nations in the Book of Isaiah," in *Book of Isaiah—Le livre d'Isaïe*, ed. Jacques Vermeylen (Louvain: Leuven University Press, 1989), 93–120; Konrad D. Jenner, "Jerusalem, Zion and the Unique Servant of Yhwh in the New Heaven and the New Earth: A Study on Recovering Identity Versus Lamenting Faded Glory (Isaiah 1–5 and 65–66)," in *"Enlarge the site of your tent": The City as Unifying Theme in Isaiah. The Isaiah Workshop—De Jesaja Werkplaats*, ed. A. L. H. M. van Wieringen and Annemarieke van der Woude, OTS 58 (Boston: Brill, 2011), 169–89; Anthony J. Tomasino, "Isaiah 1:1–2:4 and 63–66, and the Composition of the Isaianic Corpus," *JOT* 57 (1993): 81–98. For a catalogue of allusions from Isa 56–66 to other scriptural texts, including Isa 1–55, see Risto Nurmela, *The Mouth of the Lord Has Spoken: Inner-Biblical Allusions in Second and Third Isaiah* (Lanham, Md.: University Press of America, 2006), 85–137. For an assessment of some of these approaches, see Carr, "Reaching," 71–75.

- 107 Beuken, "Isaiah Chapters 65–66," 218. Brittany Kim, however, briefly notes how Isa 1:19–20 informs Isa 65. "From Defiant Children to Contented Babes," 12. Though Liebreich notes how Isa 1 and 65–66 share the same general theme of "the reward in store for the faithful and the punishment to be meted out to the apostates," he omits אכל from his list and overlooks the parallel use of eating as a part of this reward. Furthermore, though Lack recognizes in Isa 1 that "Is 1,19 est à comparer avec 1,7: la normalization du rapport

listing of repeated terms is the recognition that there are a number of exegetically and hermeneutically significant insights arising when considering these chapters in light of their shared retributive use of eating.

Isaiah 1:2–20 opens the book with a climactic promise that the obedient will eat (1:19) and warns that the disobedient will be eaten by the sword (חרב; 1:20). It is at least possible that these verses influenced the crafting of Isa 65–66. Just as refusing God's call to obey (שמע) results in consumption by the sword (חרב) in 1:19–20, so the sword (חרב) will be the destiny of those not obeying (שמע) in 65:12 (cf. 66:16). Throughout Isaiah, the sword is a means God uses to punish his people. YHWH uses the sword of other nations to punish Zion (3:25; 51:19) and Babylon (13:15; 14:19). While not unrelated, YHWH's own sword will come to punish Assyria (31:8), Edom (34:5–6), and Leviathan (27:1)—a symbol for all foes of YHWH. By concluding the book with the declaration that YHWH will brandish the sword against all apostates (65:12; 66:16), the book is framed by the anticipation of the sword coming against the disobedient, from the Assyrian era (1:20) through the Babylonian era (51:19) all the way to the eschaton (65:12; 66:16; cf. 27:1; 34:5–6).¹⁰⁸

The promise of eating as a reward for obedience in Isa 1:19 is understood similarly in light of its connections with Isa 65–66. In Isa 1:19, the promise of eating (אכל) the good (טוב) as a reward for obedience (שמע) suggests a change in using other nations to destroy food sources as a means of punishment (1:7). This retributive use of eating as a reward for obedience or punishment for disobedience is repeated throughout Isa 1–39, as is argued in Chapter 3 above. Since the reader of Isa 1–39 recognizes that the fulfillment of the reward of eating for obedience or destruction of food for disobedience will be beyond the Assyrian era, the “when” and “who” of the realization of these promises and warnings remain open. Isaiah 40–55 addresses this only partially. With Isa 1:19, Isa 55:1–3 anchors eating (אכל) what is good (טוב) in responding faithfully

de l'homme à environnement est signifiée par la consommation des fruits (cf. Is 55:1ss; 65,21ss; Os 14:8; Jl 4:18; Am 9:14s; Mi 4:4; Jr 31:5),” he does not pursue the significance of this in relationship to the structure of the book. See Liebreich, “The Compilation,” 126; Lack, *La symbolique*, 34–35, 140.

108 On Isa 56–66 as “prophetic eschatology,” see Blenkinsopp's discussion in *Isaiah 56–66*, 89. By eschaton, we mean the era of the realization of “promises that speak of a future with significant discontinuities from the present.” Donald E. Gowan, *Eschatology in the Old Testament*, 2nd ed. (Edinburgh: T. & T. Clark, 2000), 1. In terms of how biblical writers use such language, Caird helpfully points out that while genuinely believing there will be an “end” of the way of life as they know it, the writers could also apply such language to situations which were not the full realization of such. *The Language and Imagery of the Bible* (Philadelphia: Westminster, 1980), 256.

(שִׁמֵּעַ) to God's word. This promise, however, is more of a metaphor aimed at motivating those in exile to turn to YHWH—not other gods—for the provision of well-being in all realms of life. Leaving warnings of future lack of food behind, Isa 40–55 offers comfort to a people who have already experienced the loss of food anticipated throughout Isa 1–39 (cf. 51:19). Isaiah 40–55 thus reiterates that those who turn to YHWH in trust will experience well-being, including in the realm of food, but its primary interest is in bringing comfort to and calling for faithfulness from those dealing with a prior experience of food deprivation due to punishment.

Isaiah 65–66 clarifies the “when” and the “who” of the realization of eating as a reward for obedience or not eating for disobedience. While a reading of Isa 1–55 looks beyond the Babylonian era for restoration, Isa 65–66 situates the gift of (65:13, 21–22a; cf. ch. 61) or lack of (65:13) food and drink eschatologically. This will be a time when the nations will no longer be a threat to food supply (1:7; 65:21–22; cf. 62:8–9). In this way, whatever era in which a reader finds oneself, the prospect of eating as a reward for obedience and a lack of food as punishment for disobedience endures as relevant motivation. Isaiah 65–66 retains eating as a reward for obedience, but it packages this hope now as a reward for YHWH's servants—the faithful from among all nations. What previously may have been understood as a reward for faithful Israelites/Judahites in Isa 1:19 or 55:1–3 during the Assyrian or Babylonian eras is now cast eschatologically as a reward for all of the servants of the Lord—including the obedient from among the nations.

The movement toward a more inclusive articulation of the prospect of eating for the obedient from Isa 1 to 65–66 is also evident in the development of the motif of cultic meals. In Isa 1, YHWH is fed up (שָׁבַע) with the people's religious meals, including those occurring on שִׁבְתָּ and חֲדָשׁ (1:13). Not only does YHWH reject these prescribed rituals, these Israelites will face the same destiny as those Israelites engaging in non-Yahwistic cultic meals (1:29–31). As many observe, Isa 1 (1:29–31) and 65–66 (65:3–4; 66:3, 17) confront similar deviant practices of worship in gardens (גִּנָּה; 1:29–30; 65:3; 66:17).¹⁰⁹ Uniquely,

109 Stromberg offers a helpful summary of approaches to Isa 1:27–31 as either informing 66:17–24 or deriving from the same author. *Isaiah After Exile*, 147–60. There are many who note links between Isa 1:29–31 and Isa 65–66. See, for example, Joachim Becker, *Isaia, der Prophet und sein Buch*, SBS 30 (Stuttgart: Verlag Katholisches Bibelwerk, 1968), 47. By confronting similar issues in Isa 1 and 65–66, it is evident that apostasy will recur unto the very end. Isaiah 65–66 goes to great lengths to show that the apostate audience continues to fall into the same behaviors condemned in Isa 1. Along with similarities between 1:29–31 and 65:3 and 66:3, 17, the people continue to abandon YHWH (עֲזַב יְהוָה; 1:4, 28; 65:11) and

however, Isa 65–66 makes the eating component in these practices explicit in 65:4 and 66:17 (cf. 65:11) through the use of **אכל**. Isaiah 66:23 also extends the **שבת** and **חדש** reference in 1:13 in an unexpected way. Though YHWH is fed up with the **שבת** and **חדש** meals of his people in 1:11–13, Isa 66:23 envisions those from among the nations enjoying these festal meals before YHWH (66:23; cf. 56:1–8). Ironically, and likely aimed at evoking repentance, syncretistic Israelites engaging in cultic meals will not share in future religious meals amidst Zion's restoration; instead, those from the nations will. When a reader recognizes that 66:23 also relates to 56:7—framing Isa 56–66—it becomes apparent that the frame of both Isa 56–66 and the entire book emphasize the inclusion of the faithful from all nations in Zion's future through the motif of eating cultic meals. This is quite appropriate as festival meals are a powerful way of distinguishing those who are “in” and those who are “out.”

In summary, the book opens and closes by utilizing the topic of eating to motivate a faithful response to YHWH's word. This resonates with Se-Hoon Jang's argument that responding to YHWH's word (1:10; 66:5) binds the book around obedience.¹¹⁰ This is evident in several ways. First, through the book opening (1:19) and closing (65:13, 21–22) with the promise of eating for the obedient (cf. 55:1–3), a reader detects that this promise is relevant for all generations and all nations due to its eschatological development and association with the “servants” in Isa 65–66. Second, the rejection of those who partake in prescribed (**שבת**, **חדש**; 1:13) and pagan (1:29–31) cultic meals in Isa 1 develops in Isa 65–66 intentionally as the eating component in these cultic meals is more pronounced through the use of **אכל** and the sanctioning of international inclusion in the **שבת** and **חדש**. In these ways, the retributive use of eating in the frame of Isaiah strategically motivates obedience while offering a meta-historical perspective and conveying an inclusive message to assist readers in appropriating the book's call for a response.

Eating and Sovereignty

YHWH's sovereign kingship is by no means a peripheral concept in Isa 65–66 or Isa 56–66.¹¹¹ This is most explicit in 66:1, where YHWH declares: **השמים כסאי** והארץ הדם רגלי. According to Beuken, “With this statement God does not want to localize Himself, but rather to indicate the entire cosmos as the domain of

not do what delights YHWH (**חפץ**; 1:11; 65:12; 66:4; cf. 56:4). Richard Nysse, “Rebels from Beginning to End,” *Word & World* 19 (1999): 161–70; Sweeney, *Form and Intertextuality*, 54.

110 Jang, “Hearing,” 48–58.

111 Blenkinsopp, *Isaiah* 56–66, 80–81.

his royal power.”¹¹² What is more, as Beuken argues, YHWH’s universal worship by all flesh at Zion in 66:18–24 implies the establishment of YHWH’s rule through associations with 24:23, 27:13, and 52:7–10.¹¹³ As Koole notes regarding Isa 66:15–24, they “form a unity in the revelation of God’s kingship amidst Israel and the world of nations.”¹¹⁴ In my estimation, the use of eating in Isa 65–66 supports an underlying assertion of YHWH’s divine sovereignty in a way that associates with other parts of Isaiah.

The book of Isaiah opens with a prophetic interpretation of YHWH’s sovereign use of foreign nations to judge his people through the destruction of food sources (1:7). It is YHWH, not Assyria, who wields the power. Regular portrayals of YHWH using the imperial tactics of other nations in the realm of food destruction throughout Isa 1–39 reiterate this (3:1, 7; 4:1; 5:14; 7:15, 21–23; 8:21; 16:7–10; 17:10; 30:20; 32:9–14). While Isa 40–55 does not announce further uses of empire to destroy food as a means of punishment beyond the Babylonian era—focusing instead on offering comfort—there is an assumption in Isa 56–66 that a greater lack of food will occur due to interference from other nations (cf. 62:8–9). Importantly, however, Isa 65:21–22a, along with Isa 62:8–9, asserts that upon the establishment of YHWH’s eschatological reign in Zion the threat of other nations inhabiting their homes or confiscating their food will end. In this way, the declaration that no nation will interfere with the food production and eating on the part of YHWH’s people in 65:21–22a is a means of asserting YHWH’s sovereignty, signaling an end to how the book opens in 1:7.

Along with the connection between Isa 1:7 and Isa 65:21–22a, the correspondence between Isa 37:30 and 65:21 is significant, as noted by Sweeney and Stromberg.¹¹⁵ As a rhetorical contrast to King Sennacherib’s offer of a new promised land where they can eat (אכל) from vineyards (כרמים) in 36:16–17, King YHWH offers a sign to signify his power over Assyria. In three years, זרעו וזרעו פרים וקצרו ונטעו כרמים ואכלו פרים (37:30). With Isa 1 making it evident that the realization of this promise awaits obedience following the Assyrian era (1:7, 19), the book looks beyond Isa 1–39 for the realization of the sign of Isa 37:30.¹¹⁶ This sign becomes a promise for God’s obedient servants in Isa 65:21, which reads,

¹¹² Beuken, “Isaiah 66.1–6,” 55.

¹¹³ Beuken, “YHWH’s Sovereign Rule,” 102–107.

¹¹⁴ Koole, *Isaiah* 56–66, 507.

¹¹⁵ Sweeney, *Form and Intertextuality*, 56; Stromberg, *Isaiah After Exile*, 98–101. Sweeney develops these associations in light of the holy mountain theme within the book.

¹¹⁶ See Antti Laato, “*About Zion I Will Not Be Silent*”: *The Book of Isaiah as an Ideological Unity*, ConBOT 44 (Stockholm: Almqvist & Wiksell International, 1998), 78–79; Christopher R. Seitz, *Isaiah 1–39*, Interpretation (Louisville, Ky.: Westminster John Knox, 1993), 33.

פריים, ונטעו כרמים ואכלו פריים, sharing the terms נטע, כרם, אכל, and פרי with 37:30. While some debate whether Isa 65:21 draws upon Jer 24:4–9,¹¹⁷ a sequential reading of Isaiah would at least incorporate the development of Isa 65:21 in light of Isa 37:30 into an interpretation. Isaiah 65 clarifies that there is no longer any question as to who will receive YHWH's sign of eating amidst Zion's rescue—YHWH's obedient servants (cf. 58:14). As YHWH's sign in 37:30 signifies YHWH's kingship (contra Sennacherib) and awaits an obedient community (1:7, 19), the promised realization of this sign in Isa 65:21 awaits the establishment of YHWH's reign as king upon Zion's restoration and the existence of an obedient community who deserve YHWH's provision.

Amidst these associations, it is also worth noting that the tribute motif in Isa 56–66 receives emphasis in this part of the book. As argued above, Zion's nursing of her children with the glory of the nations (66:12) alludes to Isa 60–62, where YHWH's sovereignty is endorsed by the motif of eating through other nations serving as nurses for Zion (cf. 49:13; 60:16) and bringing YHWH tribute that includes food (cf. 61:6b).¹¹⁸ While the seedbed for this may be found in Isa 23:18, where Tyre's goods will become food for those dwelling before YHWH, the extent to which Isa 56–66 envisages subservient nations contributing to Zion's glorification by providing food reveals an emphasis on the reversal of status among the nations in this final section of the book.

Thus, Isa 65–66 uses the “eating” topic in a way that endorses YHWH's sovereignty. In an extension of Isa 1:7, Isa 65:21–22a (cf. 62:8–9) asserts YHWH's sovereignty by portraying how YHWH's reign will result in an era in which other powers no longer threaten his people's food supply. Additionally, Isa 65:21–22a's use of language similar to Isa 37:30 declares that YHWH's promise of eating—originally as a counter to Assyria's promises—will be realized in the eschaton. Furthermore, the use of the tribute imagery uniquely in Isa 56–66 endorses YHWH's kingship, exposing how the subservience of the nations is an emphasis in these chapters within the book.

Eating and Zion

As many scholars note, there is little doubt that Zion's destiny frames the entire book. The topic of eating regularly intersects with Zion in Isa 65–66. First, with

117 Benjamin D. Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40–66* (Stanford, CA: Stanford University Press, 1998), 42–43; Stromberg, *Isaiah After Exile*, 99–100.

118 Stansell, “The Nations' Journey to Zion,” 236–47. While Stansell is correct to note that the idea of eating wealth from the nations in Isa 61:6 relates to 23:18 (*ibid.*, 252–53), it is not clear whether Tyre's goods are confiscated in the judgment of Tyre or if they are brought as tribute to Zion.

Zion serving as a theo-geographical setting for conceptualizing where an ideal future will occur, eating is a featured component of an ideal life in Zion. As YHWH creates Jerusalem to be a joy (65:18), the servants will be able to cultivate and eat food without any threat from enemies (65:21–22a). Furthermore, it is at Jerusalem, YHWH's holy mountain (66:20), where all flesh will come to worship YHWH as they participate in regular festal meals (66:23). Second, Zion is a metaphor for the well-being of the city and people in Isa 66:7–14. The topic of nursing is one means of depicting Zion's blessed state. Mother Zion (66:8) will be so enriched by tribute from the nations that she will nurse and satisfy all of her children who formerly mourned for Jerusalem (66:10–12). Thus, whether as a setting or as a metaphor, Zion's destiny is a key element in Isa 65–66 which eating supports.

The intersection between eating and Zion in Isa 65–66 is not unexpected. As a theo-geographical orientation point, Zion's establishment regularly connects with the topic of eating throughout the book. Zion's judgment by enemies often serves as a context for conceptualizing food loss (1:7; 3:1, 7; 4:1; 7:15, 21–23; 24:7–11; 30:20; 32:9–14; 51:19). It is at Zion, or when Zion is established, however, where the faithful will eat (1:19; 3:10; 4:2; 23:18; 25:6–8; 30:23–26; 33:16; 37:30; 56:6–7; 61:5–6; 62:8–9). Thus, when considering how to conceptualize the use of eating in Isaiah, a prominent feature is its role in depicting Zion's destiny.

In summary, the depiction of Zion's destiny in Isa 65–66 associates with the topic of eating. This is not surprising as eating and Zion intersect throughout the book. What good is a city without food? What does a city without food say about its God, king, and people? Isaiah 65–66 utilizes the prospect of eating in Zion to promote its utopian future, while also endorsing YHWH's greatness and clarifying who will benefit from the city's abundance—the servants.

Conclusion

The topic of eating occurs in eleven verses within Isa 65–66 to clarify the nature and destiny of the apostates and YHWH's servants amidst Zion's restoration. While integral to the message of Isa 65–66, these uses of eating contribute to the role of these chapters in bringing both Isa 56–66 and the entire book to a close, particularly through promoting obedience through a retributive schema, endorsing YHWH's kingship, and portraying Zion's destiny. Though many insights were uncovered above, the three most significant insights are briefly noted here. First, it is striking that Isa 65–66 makes the eating component in deviant worship explicit (65:4; 66:17). While many detect a strategic association between 65:4 and 66:17 and 1:29–31 and 57:7, the use of אכל in 65:4

and 66:17 makes the meal component far more explicit than earlier references in the book. Why? It seems likely that the eating element in these pagan practices (cf. 65:11) fits into a rhetorical strategy of contrasting the destiny of the disobedient (65:4, 11; 66:17; cf. 66:3) and the servants (65:13, 21–22a; 66:11, 13, 23) through the topic of eating.

Second, the topic of eating endorses an emphasis on inclusivism. This is evident through the use of שבת to link Isa 66:23 with Isa 1 and 56. In Isa 1, the book opens with YHWH fed up with the religious feasts, including those on שבת and חדש, undertaken by YHWH's "people," presumably ethnic Israelites. In an ironic turn, YHWH announces in Isa 56 that those keeping שבת faithfully (56:6), even foreigners, will have a future of enjoying sacrifices in YHWH's house (56:7; cf. 58:13–14). Isaiah 66:23 associates with 56:6 through the vision of all flesh worshipping from שבת to שבת and חדש to חדש. This frames Isa 56–66 around the destiny of foreigners enjoying festal meals at YHWH's mountain. This is an ironic development in an inclusive direction in light of the book's opening, where the sacrificial meals of rebellious Israelites are rejected.

Third, the retributive use of eating in Isa 65–66 contributes to the book's offering of a metahistorical framework as a means to promote obedience. The book of Isaiah opens with a warning about the further destruction of food supply as punishment for disobedience (1:4–7) and with a promise of eating as a reward for obedience (1:19). Though this is set in the Assyrian era, a hermeneutical association with Isa 37:30 invites a reader to interpret the warning and promise as a pattern relevant for the Babylonian era. With Isa 51:19 signaling that a loss of food had occurred through the Babylonians, Isa 40–55 uses the eating motif to promote faithfulness to YHWH, albeit as a metaphorical means of comfort. While a reader might look for the fulfillment of the prospect of eating following the Babylonian era, Isa 65–66 situates the prospect of eating (65:13, 21–22a) or the loss of food (65:13) in the eschatological future as a reward for the servants or punishment for rebels. By concluding the book with the retributive pattern of food provision and lack in the eschatological era, a metahistory is complete, enabling future readers throughout all eras until the culmination of the new heaven and new earth to appropriate warnings of hunger and promises of food provision to motivate repentance and comfort the faithful.

Conclusion

From its introduction to its conclusion, the prospect of eating is a regular feature in the book of Isaiah. The aim of this study was to offer some insights into networks of association created through the topic of eating when one reads sequentially and synchronically through Isaiah. Since the final section of Chapter 6 offers a summary of how eating in Isa 1–39, 40–55, and 56–66 associate in the final form of the book, only a select overview of findings is necessary here.

Food and Drink in the Scaffolding of Isaiah

At a “scaffolding” level, the prospect of eating arises in the book’s introduction (1:19) and conclusion (65:13, 21–22a; 66:11–12, 23), as well as in its “bridging” chapters (37:30; 55:1–3). The uses of eating in these chapters reiterate the importance of responding appropriately to God’s word, in obedience and trust, and motivate the audience toward such ends in light of God’s mission to restore Zion. This utilization of eating contributes to the book’s aim of offering a metahistorical perspective for appropriating the book’s message. Though Isa 37:30 presents eating as a sign of Zion’s deliverance from Assyria in 701 BCE, the book opens chronologically after Isa 36–37 with an audience lacking food (1:7) and being told that eating is contingent upon obedience within the community (1:19). This association offers a hermeneutical perspective on Isa 1–39 that warnings of the loss of food and promises of food provision specifically, and warnings of judgment and promises of restoration more generally, set in the Assyrian era are patterns relevant for YHWH’s use of future empires that are meant to motivate obedience throughout time. With the audience of Isa 40–55 having experienced the loss of food through Babylon (51:19), the metaphorical offer of eating what is good through listening to YHWH in 55:2 links linguistically back to Isa 1:19 (אכל, שמע, טוב; cf. 3:10) to establish structurally the importance of responding in obedience before and after the Babylonian era. Finally, Isa 65–66 alludes to, while also advancing beyond, Isa 1:19 (cf. 1:7) and 37:30 to signal that the realization of earlier promises of eating is eschatological and to clarify that the obedient servants, including foreigners, will share in this future, in contrast to the faithless who participate in rejected cultic practices that involve eating.

By placing messages containing the topic of eating at strategic junctures in the structure of the book, a reader receives insight into an aim of the book—to expose the identities of the audience in terms of obedience and disobedience in light of YHWH's quest to judge and save Zion. While doing so, one gains hermeneutical guidance through a metahistorical perspective for appropriating promises of eating and warnings of lack throughout the book. Throughout all eras, whether Assyrian, Babylonian, or Persian, unto the eschaton, these promises of eating and warnings of lack are relevant motivators for faithfulness.

Food and Drink in the Sections of Isaiah

At a sectional level, eating operates as one might expect in light of previous studies on Isaiah. In Isa 1–39, there are many announcements that YHWH will use foreign powers (Assyria and then Babylon) to punish his people for disobedience by depleting their food and drink supply (1:7; 3:1, 7; 4:1; 5:14; 7:15, 21–23; 8:21; 16:7–10; 17:10; 30:20; 32:9–14; 36:12). This judgment through the depletion of food sources is aimed at Israel and Judah, the nations, and the entire cosmos (24:7–11), establishing coherence concerning the destiny of all nations between Isa 1–12, 13–23, 24–27, and 28–35. By doing so, the prophet is presenting YHWH as sovereignly using imperial tactics to punish a continually hardened people for disobedience. Not only does Isa 1–39 anticipate the destruction of food sources, there is the enduring promise that YHWH will provide food for the obedient (1:19; 3:10; 4:2; 25:6–8; 30:23–25; 32:20; 33:16; 37:30). At the climax of this vision is a feast that King YHWH will host for all nations upon Zion's establishment (25:6–8). In light of Isa 36–37, these promises of eating by YHWH contrast with the offers of a wannabe king who wishes to usurp YHWH as provider for his people. Eating in Isa 1–39, then, takes on an “imperial-retributive” perspective as it warns of food destruction and promises food provision in a way that highlights YHWH's sovereignty, the need for a response, and its relevance for all nations throughout all of time.

In Isa 40–55, food and drink passages have an exclusively comforting tone. Announcements of coming judgment in the realms of food and drink are absent. These chapters assume that the devastation of food and drink sources anticipated in Isa 1–39 has occurred (51:19). To bring hope to the weary, promises of food and drink arise in highly metaphorical language to convince the disheartened that YHWH will make all things new (41:17–20; 43:20; 44:3, 9–10; 48:21; 49:8–10; 51:14, 17–23). With water and food operating metaphorically to highlight YHWH's ability to transform, Isa 55:1–3 uses eating figuratively to

urge the audience to listen and turn to YHWH, not other gods, as they await restoration in all realms of life, including food and drink. In contrast to Isa 1–39, the use of the topic of food and drink in Isa 40–55 is highly metaphorical, focused on bringing comfort, and contributes in a greater degree to anti-idolatry polemics.

In Isa 56–66, exhortation continues from Isa 55, but it uses food and drink to announce judgment along with salvation in more of a material, eschatological, and universal fashion. In particular, food and drink establish boundaries between who will and who will not enjoy the benefits of God's coming work of salvation. Those who engage in pagan eating practices (Isa 57:7; 65:3–4, 11; 66:3, 17) and ignore the hungry and thirsty (ch. 58) will experience hunger and thirst in the end (65:13). YHWH's servants, however, regardless of ethnicity, will have the opportunity joyously to dine with YHWH (56:7; 61:6; 62:9; 65:13; 66:23) and see threats to their daily food production disappear (62:8–9; 65:21–22a).

Food and Drink in Major Themes

At a thematic level, eating plays a supporting role, albeit recurring, in Isaiah's aim of establishing YHWH's kingly supremacy, envisioning Zion's judgment and restoration, and creating a community of obedience.

YHWH's kingship is a dominant theme throughout the book, as references to YHWH as מֶלֶךְ (6:5; 24:23; 33:17, 22; 41:21; 43:15; 44:6; 52:7) and portrayals of YHWH as king reinforce, whether through contrast with Sennacherib in Isa 36–37 or through envisioning him as a receiver of tribute in Isa 60. While numerous scholars note the significance of YHWH's kingship in Isaiah,¹ they overlook how

1 Many recognize the centrality of YHWH's kingship in the book. On the use of מֶלֶךְ in Isaiah for YHWH, see Stefan Schreiber, *Gesalbter und König. Titel und Konzeptionen der königlichen Gesalbtererwartung in frühjüdischen und urchristlichen Schriften*, BZAW 105 (Berlin: Walter de Gruyter, 2005), 49–53. For a discussion on how YHWH's presentation as king in Isa 6 resonates with other passages dating to the eighth-century prophet, see Von Hubert Irsigler, "Gott als König in Berufung und Verkündigung Jesajas," in *Eine Gott, eine Offenbarung. Beiträge zur biblischen Exegese, Theologie und Spiritualität. Festschrift für Notker Füglistler*, ed. Friedrich V. Reiterer (Würzburg: Echter, 1991), 127–54. For a broader treatment of the topic within the entire book, see Konrad Schmid, "Herrschererwartungen und -aussagen im Jesajabuch. Überlegungen zu ihrer synchronen Logik und zu ihren diachronen Transformationen," in *Prophetische Heils- und Herrschererwartungen*, ed. Konrad Schmid, Stuttgarter Bibel-Studien 194 (Stuttgart: Katholisches Bibelwerk, 2005), 37–74. He traces how the topic of God's kingship becomes more prominent as the book develops. For a concise overview of the theology of kingship in Isa 40–66, see Joseph Blenkinsopp, *Isaiah 56–66: A New Translation with*

regularly food and drink support the motif of YHWH's sovereignty in the book. A few examples can be noted from each section of Isaiah. In Isa 1–39, YHWH is cast as a king who uses the imperial tactics of food destruction (1:7; 3:1, 7; 4:1; 5:14; 7:15, 21–22; 8:21; 16:7–10; 17:10; 24:7–11; 30:20; 32:9–14) and promises of food (cf. 36:16–17 with 37:30). Though Assyria and later Babylon may seem to wield all power in the world through the destruction of food and promises of fertile land, Isa 1–39 asserts that YHWH is sovereign over these tactics, using them for his own purposes, and is the true landowner. Furthermore, in contexts that explicitly refer to YHWH as king (24:23; 33:17), YHWH demonstrates his rulership by providing a meal (25:6–8) or food for his people under siege (33:16). In Isa 40–55, since creating safe travel ways is a sign of kingly superiority, YHWH's metaphorical provision of food and drink along paths is a sign of his kingship (43:16–21; 48:20–21; 49:9–11). Furthermore, since YHWH's coming as king (52:7) is a chief means of comfort in Isa 40–55, it is important to note that elements implied in YHWH's kingship are the reversal of hunger (51:19) through the provision of food (51:14; cf. 49:9–12). In Isa 56–66, the heart of YHWH's portrayal as king arises in Isa 60–62, with all nations streaming to him with tribute, including food supplies. A key element of YHWH's reign is sharing the wealth of the nations with his servants, including food (Isa 60:16; 61:5–6; 62:8–9; 66:11–12). What is more, under YHWH's jurisdiction, his servants will no longer fear enemy interruption in cultivating and enjoying produce (62:8–9; 65:21–22). In summary, with kings in the ancient world receiving food tribute as a sign of supremacy, utilizing the table for political advancement, destroying, blockading, and confiscating food and drink to bring about submission, and promising food and drink to those who submit, it is not surprising to find the book of Isaiah utilizing these concepts to assert YHWH's sovereignty.

Along with endorsing YHWH as king, food and drink regularly arise in the unfolding story of Zion's judgment and restoration throughout the book.² In

Introduction and Commentary, AB 19B (New York: Doubleday, 2003), 80–82; Ulrich Berges, “Zion and the Kingship of Yhwh in Isaiah 40–55,” in *“Enlarge the Site of your Tent”: The City as Unifying Theme in Isaiah. The Isaiah Workshop—De Jesaja Werkplaats*, ed. Archibald L. H. M. van Wieringen and Annemarieke van der Woude, OTS 58 (Boston: Brill, 2011), 95–119.

2 The importance of Zion in Isaiah is readily recognized. From a synchronic perspective, see especially William J. Dumbrell, “The Purpose of the Book of Isaiah,” *TynBul* 36 (1985): 111–28; Barry G. Webb, “Zion in Transformation: A Literary Approach to Isaiah,” in *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*, ed. David J. A. Clines, Stephen E. Fowl, and Stanley E. Porter, JSOTSup 87 (Sheffield: JSOT, 1990), 65–84. For a more extensive study that is mostly synchronic in nature, though with diachronic awareness, see Antti Laato, *“About Zion I Will Not Be Silent”: The Book of Isaiah as an Ideological Unity*, ConBOT 44 (Stockholm: Almqvist & Wiksell International, 1998).

Isa 1–39, God's judgment of Zion is often apparent through the destruction of food sources in the land surrounding the city (1:7; 7:15, 22–23; 32:9–14) or through a blockade (3:1, 7). Zion's restoration, on the contrary, will involve a renewal of food sources (1:19; 3:10; 4:2; 30:23–25; 32:20; 33:16; 37:30) and will even be the location of a grand banquet (25:6–8). In Isa 40–55, Zion's comfort and restoration frame the section. As argued above, a great deal of the metaphorical language of YHWH transforming desolate situations into contexts for drink and food aim at convincing the reader to trust that YHWH can and will restore Zion. In Isa 56–66, food and drink often relate to Zion's transformation. Zion is cast as a Mother who will feed her children (66:7–14), or as the recipient of nursing from the nations (60:16). In a related fashion, Zion is where YHWH redistributes food he receives as tribute (61:6; 62:9; cf. 23:18). Additionally, it is the place foreigners will come to enjoy cultic feasts before YHWH (56:7; 66:23). Furthermore, Jerusalem's new creation (65:18) entails a context where everyday eating is not threatened by enemies (65:21–22; 62:8–9). Thus, throughout the book, the food and drink motif plays a supporting role in highlighting both the travesty of Zion's judgment and the blessed prospect of its transformation.

Finally, food and drink support the book's aim of creating a people who respond appropriately to YHWH's word. This is evident from the opening of the book where food destruction was punishment for disobedience (1:7; cf. 3:1, 7; 4:1; 5:14; 7:15, 21–23; 8:21; 16:7–10; 17:10; 30:20; 32:9–14; 36:12), while the promise of food is a motivator for obedience (e.g., 1:19; 3:10; 37:30 with 36:16–17). When one turns to Isa 40–55, the similarities in terminology (אכל, טוב, שמע) between Isa 1:19 and 55:3 anchors the prospect of eating in these two parts of Isaiah in how one responds to YHWH's word. The nature of listening (שמע) to YHWH's word in Isa 55:3 differs, however, from Isa 1:19. In ch. 1, listening involves repentance in the area of social justice, while in ch. 55 listening entails responding to YHWH's words of comfort with trust that he can and will restore Zion's desolation instead of turning to other gods. This topic of trust was also apparent in Isa 36–37, where Hezekiah's trust in the face of a food threat and a tempting offer of food and drink by Assyria (36:12, 16–17) results in Zion's deliverance and the promise of food restoration (37:30). This contrasts with Isa 7, where Ahaz's lack of trust is met with warnings of food deprivation (7:15, 22–23). In Isa 56–66, eating and drinking also play a role in motivating obedience. Promises of eating as a reward for the obedient servants (56:7; 58:11, 14; 65:13, 21–22; cf. 59:20 with 60:16; 61:5–6; 62:8–9) certainly aims to convince readers to become like

For a more diachronic study of Zion and the place of the nations in the structure of Isaiah (1–12; 13–27; 28–35; 36–39; 40–55; 56–66), see Ulrich Berges, *Das Buch Jesaja: Komposition und Endgestalt*, Herders biblische Studien 16 (Freiburg: Herder, 1998).

the faithful servants. Significantly, by linking the prospect of eating with the servant motif (65:13) and “all flesh” in 66:23, the book concludes by clarifying that the obedient—those who will eat—include those from among the nations. In these ways, the motif of food and drink contributes to the book’s aim of motivating obedience.

Thus, this study makes a case for the plausibility that food and drink operate strategically in a sequential reading of Isaiah to support and reiterate its major themes—Zion, YHWH’s kingship, and obedience—and to contribute to the book’s coherence.

Uses of Food and Drink

The focus of the study above is largely conceptual and tied closely to a sequential reading. It is worth noting briefly at the close of this study several other ways of organizing the uses of food and drink in Isaiah.

First, there are several “realms” from which the food and drink derive, at times in overlapping fashions. There is a cultic realm that involves eating a sacrifice (1:11–14, 29–31; 19:21; 23:18?; 56:7; 57:7; 62:8–9?; 65:4, 11; 66:3, 17, 23). Another realm involves military practices of blocking or confiscating food sources (1:7; 3:1, 7; 4:1; 5:14; 7:15, 21–23; 8:21; 16:7–10; 17:10; 30:20; 32:9–14; 36:12; 51:19; 62:8–9; 65:21–22a). The royal realm is also evident in passages where a king provides or offers food and drink for his people (e.g., 25:6–8; 33:16; 36:16–17; 62:8–9; cf. 51:14). The realm of motherhood is also evoked to conceptualize Zion’s nursing from the wealth of the nations in ch. 60 and 66:7–14. The realm of nature is called to mind in both 1:2–3 and 28:23–29.

Second, usage may be divided more generically in terms of judgment and restoration.³ There are many passages that utilize destruction in the realm of food and drink as a means of God’s judgment (1:7; 3:1, 7; 4:1; 5:14; 7:15, 21–23; 8:21; 16:7–10; 17:10; 30:20; 32:9–14; 36:12; 51:19; 65:13). Within this category of judgment, there are various sinful behaviors involving food and drink that warrant punishment: drunkenness (5:11, 22; 28:1, 3, 7; 29:9), condemned cultic eating practices (1:11–14; 57:7; 65:4, 11; 66:3, 17), depriving the hungry (32:6; cf. ch 58), unjust confiscation of food sources (3:14; 5:8), and arrogant feasting at inopportune times (21:5; 22:13). On the other hand, sharing food with the hungry

3 As discussed and evaluated in the Introduction, Michelle Stinson, “A Triptych of the Table: Rebellious, Judgment and Restoration in the Book of Isaiah” (paper, Society of Biblical Literature Annual Meeting, Atlanta, November 2010), suggests that judgment, rebellion, and restoration are helpful categories for conceptualizing the topic of eating.

is one way of procuring a future of eating (58:7). As a way of conveying this judgment, eating and drinking operate as metaphors for judgment (1:20; 5:14; 9:11, 15; 25:7–8; 31:8; 33:11, 14; 34:5–7; 63:1–6). In terms of restoration, promises of future food and drink recur throughout the book (1:19; 3:10; 4:2; 19:21; 23:18; 25:6–8; 30:23–25; 32:20; 33:16; 37:30; 41:17–20; 43:20; 44:3, 9–20; 48:21; 49:8–10; 51:14; 55:2; 56:7; 58:11, 14; 61:5–6; 62:8–9; 65:13, 21–22; 66:7–14, 23).

Third, there are also the instances where food and drink are used metaphorically to symbolize God's people (5:1–7; 27:2–6; 65:8), typically as a vineyard or as a cluster of grapes.

Fourth, one may inquire regarding what connotations are attached to the uses of food and drink. In addition to associations already noted with obedience, kingship, and Zion, food and drink relate to joy or lack of joy (9:2; 16:10; 25:7–9?; 56:7?; 65:13), geo-political peace (1:19; 2:4; 25:6–8; 62:8–9; 65:21–22; 66:23), Davidic kingship (7:15, 22–25; 37:30), and injustice (3:14; 5:8; 32:6; ch. 58), among others.

Final Reflections

“One could say that an entire ‘world’ . . . is present in and signified by food,” states Roland Barthes.⁴ If an entire world is signified by food, what might the topic of eating in Isaiah reveal about its literary world (book)? The evidence above supports the plausibility that food and drink operate strategically in Isaiah to support and reiterate its major themes—YHWH's kingship, Zion, and obedience—and to contribute to the book's coherence. This is apparent through associations around the topic of eating in the scaffolding of the book (Isa 1; 36–37; 55; 65–66). Additionally, the uses of eating in each section of the book are akin to the section they occur within. Finally, the motif of eating regularly supports the major themes in the book of YHWH's sovereignty, Zion's destiny, and responding to God's word. In this way, the topic of eating signifies a great deal about Isaiah's message.

This study is by no means exhaustive. With this study focusing in-depth upon key chapters (Isa 1; 36–37; 55; 65–66) and in a less detailed way in other sections of the book, there awaits further exploration of the topic. The orientations offered above for conceptualizing the material aim to be heuristic rather than exhaustive. As with any study that attempts to engage with a topic throughout the entire book of Isaiah, further nuances and construals can surely

4 “Toward a Psychology of Contemporary Food Consumption,” in *Food and Culture: A Reader*, 2nd ed., ed. Carole Counihan and Penny Van Esterik (New York: Routledge, 2008), 32.

be pursued. Additionally, as this study is synchronic in nature, those with diachronic interests will want to consider what impact the findings above have on redaction-historical questions.⁵ For example, if the author of Isa 1:29–31 is the same as that of 65:4 and 66:17, why is the verb אכל used in the final chapters but not in 1:29–31 to describe these cultic rituals? Could it be the same author, though saving some rhetorical potency for the final chapters of the book?

Along with exploring further avenues within Isaiah, a more thorough consideration of the place of Isaiah's use of eating within the canon will prove fruitful. How might the Pentateuch set a foundation for understanding the topic in Isaiah in a canonical reading?⁶ How does Isaiah's use of eating correspond with uses in the latter prophets? For example, though the book of Isaiah views obtaining food from another empire as unthinkable, Jeremiah has a more positive view of God's people receiving food and drink from Babylon (Jer 29). Furthermore, for those with an interest in the New Testament, how does Isaiah's use of eating grant perspective on New Testament usage of the eating motif?

My hope is that this study on eating in Isaiah, along with the growing number of contributions on the topic of food and drink in the Old Testament, will lead to recovering the relevance of what scripture says about food and drink for today. As readers find themselves awaiting the new heaven and new earth within Isaiah's metahistory, the promise that YHWH's servants will eat and the warning that the unfaithful will go hungry (65:13) are important motivators for those with plenty now to share with the hungry (58:7). For those servants who are victims of lack in the present, this vision inspires faith that there will be a time when the wicked will hunger as YHWH's servants eat.

5 For a proposal to begin with a sequential reading before a diachronic reading, see O. H. Steck, *The Prophetic Books and their Theological Witness*, trans. James D. Nogalski (Saint Louis: Chalice Press, 2000).

6 What I have in mind here would be to begin with Gerhard Hasel's suggestion that Old Testament theology should begin by considering a theme within blocks of books. It would then allow Christopher Seitz's and Stephen Chapman's work on the importance of the Pentateuch to inform the investigation. Gerhard F. Hasel, *Old Testament Theology: Basic Issues in the Current Debate*, 4th ed. (Grand Rapids, Mich.: Eerdmans, 1991), 111–14; Christopher R. Seitz, *The Goodly Fellowship of the Prophets: The Achievement of Association in Canon Formation* (Grand Rapids, Mich.: Baker Academic, 2009); Stephen B. Chapman, *The Law and the Prophets: A Study in Old Testament Canon Formation*, FAT 27 (Tübingen: Mohr Siebeck, 2000).

Bibliography

- Ackerman, Susan. "A *marzēah* in Ezekiel 8:7–13." *HTR* 82 (1989): 267–81.
- Ackroyd, Peter R. "Isaiah 36–39: Structure and Function." In *Studies in the Religious Tradition of the Old Testament*, 105–20. London: SCM, 1987.
- Adams, Jim W. *The Performative Nature and Function of Isaiah 40–55*. LHBOTS 448. New York: T&T Clark International, 2006.
- Ahn, John J. *Exile as Forced Migrations: A Sociological, Literary, and Theological Approach on the Displacement and Resettlement of the Southern Kingdom of Judah*. BZAW 417. Berlin: De Gruyter, 2011.
- Albertz, Rainer. *Israel in Exile: The History and Literature of the Sixth Century BCE*. Translated by David Green. Studies in Biblical Literature 2. Atlanta: Society of Biblical Literature, 2003.
- Alter, Robert. *The Art of Biblical Poetry*. New York: Basic Books, 1985.
- Altmann, Peter. *Festive Meals in Ancient Israel: Deuteronomy's Identity in their Ancient Near Eastern Context*. BZAW 424. Berlin: De Gruyter, 2011.
- Andreasen, Niels-Erik A. *The Old Testament Sabbath: A Tradition-Historical Investigation*. SBLDS 7. Missoula, Mont.: Society of Biblical Literature, 1972.
- Asen, Bernhard A. "The Garlands of Ephraim: Isaiah 28:1–6 and the *Marzēah*." *JOT* 71 (1996): 73–87.
- Bagg, Ariel. *Die Orts- und Gewässernamen der neuassyrischen Zeit*. Vol. 7 of *Répertoire Géographique des Textes Cunéiformes*. Wiesbaden: Reichert, 2007.
- Baldwin, Joyce G. "Tsemach as a Technical Term in the Prophets." *VT* 14 (1964): 93–97.
- Baltzer, Klaus. *Deutero-Isaiah: A Commentary on Isaiah 40–55*. Hermeneia. Minneapolis: Fortress, 2001.
- Bär, Jürgen. *Der assyrische Tribut und seine Darstellung: Eine Untersuchung zur imperialen Ideologie im neuassyrischen Reich*. AOAT 243. Neukirchen-Vluyn: Neukirchener Verlag, 1996.
- Barnett, Richard David. *Assyrian Sculpture in the British Museum*. Toronto: McClelland and Stewart, 1975.
- . *Sculptures from the North Palace of Ashurbanipal at Nineveh (668–627 B.C.)*. London: British Museum Publications Ltd. for the Trustees of the British Museum, 1976.
- Barnett, Richard David, and Margaret Falkner. *The Sculptures of Aššur-Nasir-Apli II (883–859 B.C.), Tiglath-Pileser III (745–727 B.C.), Esarhaddon (681–669 B.C.) from the Central and South-West Palaces at Nimrud*. London: The Trustees of the British Museum, 1962.
- Barstad, Hans M. *A Way in the Wilderness: The "Second Exodus" in the Message of Second Isaiah*. JSSM 12. Manchester: University of Manchester Press, 1989.

- Barthes, Roland. "Toward a Psychology of Contemporary Food Consumption." In *Food and Culture: A Reader*, edited by Carole Counihan and Penny Van Esterik, 28–35. 2nd ed. New York: Routledge, 2008.
- Bartholomew, Craig G. *Where Mortals Dwell: A Christian View of Place for Today*. Grand Rapids, Mich.: Baker Academic, 2011.
- Becker, Joachim. *Isaias, der Prophet und sein Buch*. SBS 30. Stuttgart: Verlag Katholisches Bibelwerk, 1968.
- Begrich, Joachim. *Studien zu Deuterjesaja*. 2nd ed. Munich: C. Kaiser, 1969.
- Beitzel, Barry J. "Roads and Highways (Pre-Roman)." Vol. 5 of *ABD*, 776–82.
- . "Travel and Communication (OT World)." Vol. 6 of *ABD*, 644–48.
- Ben Zvi, Ehud. *Hosea*. FOTL 21. Grand Rapids: Eerdmans, 2005.
- . "Isaiah 1:4–9, Isaiah, and the Events of 701 BCE in Judah: A Question of Premise and Evidence." *SJOT* 1 (1991): 95–111.
- . "The Prophetic Book: A Key Form of Prophetic Literature." In *Changing Face of Form Criticism for the Twenty-first Century*, edited by Ehud Ben Zvi and Marvin A. Sweeney, 276–97. Grand Rapids, Mich.: Eerdmans, 2003.
- Berges, Ulrich. *Das Buch Jesaja: Komposition und Endgestalt*. Herders biblische Studien 16. Freiburg: Herder, 1998.
- . *Jesaja 40–48*. HThKAT. Freiburg: Herders, 2008.
- . *Klagelieder*. HThKAT. Freiburg: Herder, 2002.
- . "Der neue Himmel und die neue Erde im Jesajabuch: eine Auslegung zu Jesaja 65:17 und 66:22." In *The New Things. Eschatology in Old Testament Prophecy. Fss. for Frank Lenne*, edited by F. Postma, 9–15. Maastricht: Uitgeverij Shaker, 2002.
- . "Zion and the Kingship of Yhwh in Isaiah 40–55." In *"Enlarge the Site of your Tent": The City as Unifying Theme in Isaiah. The Isaiah Workshop—De Jesaja Werkplaats*, edited by Archibald L. H. M. van Wieringen and Annemarieke van der Woude, 95–119. OTS 58. Boston: Brill, 2011.
- Beuken, W. A. M. "Does Trito-Isaiah Reject the Temple? An Intertextual Inquiry into Isa 66.1–6." In *Intertextuality in Biblical Writings*, edited by Sipke Draisma, 53–66. Kampen, Netherlands: J. H. Kok, 1989.
- . "Isaiah 30: A Prophetic Oracle Transmitted in Two Successive Paradigms." Vol. 1 of *Writing and Reading the Scroll of Isaiah*, edited by Craig C. Broyles and Craig A. Evans, 369–97. VTSup 70. Leiden: Brill, 1997.
- . "Isaiah Chapters 65–66: Trito-Isaiah and the Closure of the Book of Isaiah." In *Congress Volume: Leuven 1989*, 204–21. VTSup 43. Leiden: Brill, 1991.
- . *Isaiah 11: Isaiah 28–39*. HCOT. Leuven: Peeters, 2000.
- . *Jesaja 13–27*. Translated by Ulrich Berges and Andrea Spans. HThKAT. Freiburg: Herder, 2007.
- . *Jesaja 28–39*. Translated by Andrea Spans. HThKAT. Freiburg: Herder, 2010.
- . "Jesaja 33 als Spiegeltext im Jesajabuch." *ETL* 67 (1991): 5–35.

- . “‘Lebanon with its majesty shall fall. A shoot shall come forth from the stump of Jesse’ (Isa 10:34–11:1): Interfacing the Story of Assyria and the Image of Israel’s Future in Isaiah 10–11.” In *The New Things. Eschatology in Old Testament Prophecy. Fss. for Frank Lenne*, edited by F. Postma, 17–33. Maastricht: Uitgeverij Shaker, 2002.
- . “YHWH’s Sovereign Rule and His Adoration on Mount Zion: A Comparison of Poetic Visions in Isaiah 24–27, 52, and 66.” In *The Desert Will Bloom: Poetic Visions in Isaiah*, edited by A. Joseph Everson and Hyun Chul Paul Kim, 91–107. Ancient Israel and Its Literature 4. Atlanta: Society of Biblical Literature, 2009.
- Biddle, Mark E. “The Figure of Lady Jerusalem: Identification, Deification and Personification of Cities in the Ancient Near East.” In *The Biblical Canon in Comparative Perspective. Scripture in Context IV*, edited by William W. Hallo and K. L. Younger, 173–87. Ancient Near Eastern Texts and Studies 11. Lewiston, N.Y.: Edwin Mellen, 1991.
- Black, Max. *Models and Metaphors: Studies in Language and Philosophy*. Ithaca, N.Y.: Cornell University Press, 1962.
- Blenkinsopp, Joseph. *Ezra–Nehemiah: A Commentary*. OTL. London: SCM, 1989.
- . *Isaiah 1–39: A New Translation with Introduction and Commentary*. AB 19. New York: Doubleday, 2000.
- . *Isaiah 40–55: A New Translation with Introduction and Commentary*. AB 19A. New York: Doubleday, 2002.
- . *Isaiah 56–66: A New Translation with Introduction and Commentary*. AB 19B. New York: Doubleday, 2003.
- Boda, Mark J. “From Fasts to Feasts: The Literary Function of Zechariah 7–8.” *CBQ* 65 (2003): 390–407.
- Borowski, Oded. *Agriculture in Iron Age Israel*. Winona Lake, Ind.: Eisenbrauns, 1987.
- . *Daily Life in Biblical Times*. Leiden: Brill, 2003.
- Bottéro, Jean. *The Oldest Cuisine in the World: Cooking in Mesopotamia*. Translated by Teresa Lavender Fagan. Chicago: University of Chicago Press, 2004.
- Braulik, Georg. “Commemoration of Passion and Feast of Joy.” In *The Theology of Deuteronomy. Collected Essays of Georg Braulik, O. S. B.* Translated by Ulrika Lindbald, 67–85. N. Richland Hills, Tex.: BIBAL, 1994.
- . “The Joy of the Feast.” In *The Theology of Deuteronomy. Collected Essays of Georg Braulik, O. S. B.* Translated by Ulrika Lindbald, 27–65. N. Richland Hills, Tex.: BIBAL, 1994.
- Brekelmans, C. “Deuteronomistic Influence in Isaiah 1–12.” In *Book of Isaiah—Le livre d’Isaie*, edited by Jacques Vermeylen, 167–76. Louvain: Leuven University Press, 1989.
- Briant, Pierre. *From Cyrus to Alexander: A History of the Persian Empire*. Translated by Peter T. Daniels. Winona Lake, Ind.: Eisenbrauns, 2002.
- Brownlee, William H. *The Meaning of the Qumrân Scrolls for the Bible with Special Attention to the Book of Isaiah*. 1958. New York: Oxford University Press, 1964.

- Brueggemann, Walter. "Faith in the Empire." In *In the Shadow of Empire: Reclaiming the Bible as a History of Faithful Resistance*, edited by Richard A. Horsley, 25–40. Louisville, Ky.: Westminster John Knox, 2008.
- . *Isaiah 40–66*. Westminster Bible Companions. Louisville, Ky.: Westminster John Knox, 1998.
- Caird, G. B. *The Language and Imagery of the Bible*. Philadelphia: Westminster, 1980.
- Carr, David M. "Reaching for Unity in Isaiah." *JSOT* 57 (1993): 61–80.
- . "Reading Isaiah from Beginning (Isaiah 1) to End (Isaiah 65–66): Multiple Modern Possibilities." In *New Visions of Isaiah*, edited by Roy F. Melugin and Marvin A. Sweeney, 188–218. JSOTSup 214. Sheffield: Sheffield Academic, 1996.
- Carroll R., M. Daniel. "The Biblical Theology of the City and the Environment: Human Community in the Created Order." In *Keeping God's Earth: The Global Environment in Biblical Perspective*, edited by Noah J. Toly and Daniel I. Block, 69–89. Downers Grove, Ill.; Nottingham: Apollos, 2010.
- Carroll, Robert P. "YHWH's Sour Grapes: Images of Food and Drink in the Prophetic Discourses of the Hebrew Bible." In *Food and Drink in the Biblical Worlds*, edited by Athalya Brenner and Jan W. van Henten, 113–31. Semeia 68. Atlanta: Society of Biblical Literature, 1999.
- Chan, Michael. "Isaiah 65–66 and the Genesis of Reorienting Speech." *CBQ* 72 (2010): 445–63.
- Chaney, Marvin L. "Bitter Bounty: The Dynamics of Political Economy Critiqued by the Eighth-Century Prophets." *Reformed Faith and Economics*, edited by Robert L. Stivers, 15–30. Lanham, Md.: University Press of America, 1989.
- Childs, Brevard S. *Introduction to the Old Testament as Scripture*. Philadelphia: Fortress, 1979.
- . *Isaiah*. OTL. Louisville, Ky.: Westminster John Knox, 2001.
- . *Isaiah and the Assyrian Crisis*. Naperville, Ill.: Alec R. Alenson, 1967.
- Christensen, Duane L. *Deuteronomy*. WBC 6A-6B. 2 vols. Nashville: Thomas Nelson, 2001.
- Claassen, W. T. "Linguistic Arguments and the Dating of Isaiah 1:4–9." *JNSL* 3 (1974): 1–18.
- Claassens, L. Juliana M. *The God Who Provides: Biblical Images of Divine Nourishment*. Nashville: Abingdon, 2004.
- Clements, R. E. *Isaiah 1–39*. NCBC. Grand Rapids, Mich.; London: Eerdmans; Marshal, Morgan & Scott, 1980.
- . *Isaiah and the Deliverance of Jerusalem: A Study of the Interpretation of Prophecy in the Old Testament*. JSOTSup 13. Sheffield: University of Sheffield, 1980.
- . "The Politics of Blasphemy: Zion's God and the Threat of Imperialism." In *Wer ist wie du, Herr, unter den Göttern? Studien zur Theologie und Religionsgeschichte*

- Israels. Festschrift für O. Kaiser*, edited by I. Kottsieper, et al., 231–46. Göttingen: Vandenhoeck & Ruprecht, 1994.
- . “The Unity of the Book of Isaiah.” *Int* 36 (1982): 117–29.
- . “The Wolf Shall Live with the Lamb: Reading Isaiah 11:6–9 Today.” In *New Heaven and New Earth—Prophecy and the Millennium. Essays in Honour of Anthony Gelston*, edited by Peter J. Harland and Robert Hayward, 83–99. Leiden: Brill, 1999.
- Clifford, R. J. *Deuteronomy: With an Excursus on Covenant and Law*. Old Testament Message. Wilmington, Del.: Michael Glazier, 1982.
- . “Isaiah 55: Invitation to a Feast.” In *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday*, edited by Carol L. Meyers and M. O'Connor, 27–35. Winona Lake, Ind.: Eisenbrauns, 1983.
- Cogan, M. “Sennacherib’s First Campaign: Against Merodach-baladan (2.119A).” Vol. 2 of *COS*, 300–302.
- Cohen, Chaim. “Neo-Assyrian Elements in the First Speech of the Biblical Rab-Šāqê.” In *Israel Oriental Studies 9*, edited by Gideon Goldenberg, 32–48. Tel-Aviv: Tel-Aviv University, 1979.
- Cole, Stephen W. “The Destruction of Orchards in Assyrian Warfare.” In *Assyria 1995*, edited by S. Parpola and R. M. Whiting, 29–40. Helsinki: University of Helsinki, 1997.
- Conrad, Edgar W. *Reading Isaiah*. Minneapolis: Fortress, 1991.
- Craigie, Peter. *The Book of Deuteronomy*. NICOT. Grand Rapids, Mich.: Eerdmans, 1976.
- Darr, Kathryn Pfisterer. *Isaiah’s Vision and the Family of God*. Louisville, Ky.: Westminster John Knox, 1994.
- Davies, Graham I. “The Destiny of the Nations in the Book of Isaiah.” In *Book of Isaiah—Le livre d’Isaïe*, edited by Jacques Vermeylen, 93–120. Louvain: Leuven University Press, 1989.
- Davis, Ellen F. *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible*. New York: Cambridge University Press, 2009.
- Dearman, John Andrew. *Property Rights in the Eighth-Century Prophets*. SBLDS 106. Atlanta: Scholars, 1988.
- Delcor, M. “Les attaches littéraires, l’origine et la signification de l’expression biblique ‘Prendre à témoin le ciel et la terre.’” *VT* 16 (1966): 8–25.
- Delitzsch, Franz. *Biblical Commentary on the Prophecies of Isaiah*. 4th ed. Edinburgh: T. & T. Clark, 1892.
- Dever, William G. *The Lives of Ordinary People in Ancient Israel: Where Archaeology and the Bible Intersect*. Grand Rapids, Mich.: Eerdmans, 2012.
- Dille, Sarah J. *Mixing Metaphors: God as Mother and Father in Deutero-Isaiah*. JSOTSup 398. London: T&T Clark International, 2004.
- Dim, Emmanuel Uchenna. *The Eschatological Implications of Isaiah 65 and 66 as the Conclusion of the Book of Isaiah*. Bible in History 3. Bern, Switzerland: Peter Lang, 2005.

- Dion, Paul E. "Sennacherib's Expedition to Palestine." *EgT* 20 (1989): 5–25.
- Douglas, Mary. "Deciphering a Meal." In *Myth, Symbol, and Culture*, edited by Clifford Geertz, 61–81. New York: W. W. Norton & Co., 1971.
- . *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo*. London: Routledge, 1966.
- Doyle, Brian. *The Apocalypse of Isaiah Metaphorically Speaking: A Study of the Use, Function, and Significance of Metaphors in Isaiah 24–27*. BETL 151. Leuven: Uitgeverij Peeters, 2000.
- Driver, S. R. *An Introduction to the Literature of the Old Testament*. 9th ed. Edinburgh: T. & T. Clark, 1913.
- Duhm, Bernhard. *Das Buch Jesaja*. 5th ed. HKAT 3. Göttingen: Vandenhoeck & Ruprecht, 1968.
- Dumbrell, William J. "The Purpose of the Book of Isaiah." *TynBul* 36 (1985): 111–28.
- Eco, Umberto. *The Role of the Reader: Explorations in the Semiotics of Texts*. Bloomington: Indiana University Press, 1979.
- Edelman, Diana. "The Meaning of qittēr." *VT* 35 (1985): 395–404.
- Eidevall, Göran. *Prophecy and Propaganda: Images of Enemies in the Book of Isaiah*. ConBOT 56. Winona Lake, Ind.: Eisenbrauns, 2009.
- Emerton, John A. "The Historical Background of Isaiah 1:4–9." In *Avraham Malamat Volume*, edited by S. Ahituv and B. A. Levine, 34–40. Eretz-Israel Archaeological, Historical and Geographical Studies 24. Jerusalem: The Israel Exploration Project, 1993.
- Eph'al, Israel. *The City Besieged: Siege and Its Manifestations in the Ancient Near East*. Culture and History of the Ancient Near East 36. Leiden: Brill, 2013.
- Evans, Craig A. "On the Unity and Parallel Structure of Isaiah." *VT* 38 (1988): 129–47.
- Fales, F. M. "Grain Reserves, Daily Rations, and the Size of the Assyrian Army: A Quantitative Study." *SAAB* 4 (1990): 23–34.
- . "The Rural Landscape of the Neo-Assyrian Empire: A Survey." *SAAB* 4 (1990): 81–142.
- Faust, Avraham. *Judah in the Neo-Babylonian Period: The Archaeology of Desolation*. Archaeology and Biblical Studies 18. Atlanta: SBL, 2012.
- Finkelstein, Israel, and Neil Asher Silberman. *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts*. New York: The Free Press, 2001.
- Fishbane, Michael. *Biblical Interpretation in Ancient Israel*. Oxford: Clarendon Press, 1985.
- Fitzmyer, Joseph. "The Inscriptions of Bar-Ga'yah and Mati'el from Sefire." Vol. 2 of *COS*, 213–14.
- Fohrer, Georg. "Jesaja 1 als Zusammenfassung der Verkündigung Jesajas." *ZAW* 74 (1962): 251–68.

- Frick, Frank S. "Oil from Flinty Rock' (Deuteronomy 32:13): Olive Cultivation and Olive Oil Processing in the Hebrew Bible—A Socio-Materialist Perspective." In *Food and Drink in the Biblical Worlds*, edited by Athalya Brenner and Jan Willem van Henten, 3–17. Semeia 68. Atlanta: Society of Biblical Literature, 1999.
- Galil, Gershon. "Appropriation of Land by Officials in the Neo-Assyrian Period." In *Homeland and Exile: Biblical and Ancient Near Eastern Studies in Honour of Bustenay Oded*, edited by Gershon Galil, Mark Geller, and Alan Millard, 95–115. VTSup 130. Leiden: Brill, 2009.
- García Bachmann, Mercedes. "True Fasting and Unwilling Hunger (Isaiah 58)." In *Bible and the Hermeneutics of Liberation*, edited by Alejandro F. Botta and Pablo R. Andiañach, 113–31. Semeia 59. Atlanta: Society of Biblical Literature, 2009.
- Gardner, Anne E. "Isaiah 65,20: Centenarians or Millenarians?" *Bib* 86 (2005): 88–96.
- Gitay, Yehoshua. "Back to Historical Isaiah: Reflections on the Act of Reading." In *Studies in the Book of Isaiah: Festschrift Willem A. M. Beuken*, edited by J. Van Ruiten and M. Vervenne, 63–72. BETL 132. Leuven: Leuven University Press, 1997.
- . "Reflections on the Study of the Prophetic Discourse: The Question of Isaiah 1, 2–20." *VT* 33 (1983): 207–21.
- Goldingay, John E. "If Your Sins Are Like Scarlet (Isaiah 1:18)." *ST* 35 (1981): 137–44.
- . *Isaiah*. NIBC 13. Carlisle: Paternoster, 2001.
- . *The Message of Isaiah 40–55: A Literary-Theological Commentary*. London: T&T Clark International, 2005.
- Goldingay, John E., and David F. Payne. *A Critical and Exegetical Commentary on Isaiah 40–55*. 2 vols. ICC. London: T&T Clark International, 2006.
- Gonçalves, Francolino J. *L'expédition de Sennachérib en Palestine dans la littérature hébraïque ancienne*. EBib 7. Paris: J. Gabalda, 1986.
- Gosse, Bernard. "Sabbath, Identity and Universalism Go Together after the Return from Exile." *JSOT* 29 (2005): 359–70.
- Gowan, Donald E. *Eschatology in the Old Testament*. 2nd ed. Edinburgh: T. & T. Clark, 2000.
- Gray, George Buchanan. Vol. 1 of *A Critical and Exegetical Commentary on The Book of Isaiah 1–XXXIX*. ICC. New York: Charles Scribner's Sons, 1912.
- Gray, Mark. *Rhetoric and Social Justice in Isaiah*. LHBOTS 432. New York: T&T Clark International, 2006.
- Grayson, A. Kirk. *Assyrian Rulers of the Early First Millennium BC I (1114–859 BC)*. RIMA 2. Toronto: University of Toronto Press, 1991.
- . *Assyrian Rulers of the Early First Millennium BC II (858–745 BC)*. RIMA 3. Toronto: University of Toronto Press, 1996.
- Greer, Jonathan S. "A *marzēah* and a *mizraq*: A Prophet's Mêlée with Religious Diversity in Amos 6.4–7." *JSOT* 32 (2007): 243–61.

- Grottanelli, Cristiano, and Lucio Milano, eds. *Food and Identity in the Ancient World*. History of the Ancient Near East ix. Padova: S. A. R. G. O. N. Editrice e Libreria, 2004.
- Groves, Joseph W. *Actualization and Interpretation in the Old Testament*. SBLDS 86. Atlanta: Scholars, 1987.
- Habel, Norman C. *The Land Is Mine: Six Biblical Land Ideologies*. Overtures to Biblical Theology. Minneapolis: Fortress, 1995.
- Hagelia, Hallvard. "Meal on Mount Zion—Does Isa 25:6–8 Describe a Covenant Meal?" *SEÅ* 68 (2003): 73–95.
- Halpern, Baruch. "Jerusalem and the Lineages in the Seventh Century BCE: Kingship and the Rise of Individual Moral Liability." In *Law and Ideology in Monarchic Israel*, edited by Baruch Halpern and Deborah W. Hobson, 11–107. JSOTSup 124. Sheffield: JSOT, 1991.
- Hanson, Paul D. *The Dawn of Apocalyptic*. Philadelphia: Fortress, 1975.
- Harris, Marvin. *Good to Eat: Riddles of Food and Culture*. New York: Simon & Schuster, 1985.
- Hartley, John E. *Leviticus*. WBC 4. Dallas: Word Books, 1992.
- Hasel, Gerhard F. *Old Testament Theology: Basic Issues in the Current Debate*. 4th ed. Grand Rapids, Mich.: Eerdmans, 1991.
- Hasel, Michael G. *Military Practice and Polemic: Israel's Laws of Warfare in Near Eastern Perspective*. Berrien Springs, Mich.: Andrews University Press, 2005.
- Hayes, Katherine Murphey. *The Earth Mourns: Prophetic Metaphor and Oral Aesthetic*. Society of Biblical Literature Academia Biblica 8. Atlanta: Society of Biblical Literature, 2002.
- Hays, Christopher B. *Death in the Iron Age II and in First Isaiah*. FAT 79. Tübingen: Mohr Siebeck, 2011.
- Heffelfinger, Katie M. *I Am Large, I Contain Multitudes: Lyric Cohesion and Conflict in Second Isaiah*. BIS 105. Leiden: Brill, 2011.
- Heskett, Randall. *Messianism Within the Scriptural Scroll of Isaiah*. LHBOTS 456. New York: T&T Clark International, 2007.
- Hibbard, James Todd. *Intertextuality in Isaiah 24–27: The Reuse and Evocation of Earlier Texts and Traditions*. FAT 16. Tübingen: Mohr Siebeck, 2006.
- Hobbins, John F. "The Prophetic Poetry of Isaiah 1:2–20: A Programmatic Essay." Paper presented at the Midwest Region of the Society of Biblical Literature, 2006.
- . "The Rhetoric of Isaiah 1:2–20: An Exploration." Paper presented at the Midwest Region of the Society of Biblical Literature, 2007.
- Hoffman, Yair. "The Fasts in the Book of Zechariah and the Fashioning of National Remembrance." In *Judah and the Judeans in the Neo-Babylonian Period*, edited by Oded Lipschits and Joseph Blenkinsopp, 169–218. Winona Lake, Ind.: Eisenbrauns, 2003.

- Holladay, William Lee. "Was Trito-Isaiah Deutero-Isaiah After All?" Vol. 1 in *Writing and Reading the Scroll of Isaiah*, edited by Craig C. Broyles and Craig A. Evans, 193–217. VTSup 70. Leiden: Brill, 1997.
- Houston, Walter. *Purity and Monotheism: Clean and Unclean Animals in Biblical Law*. JSOTSup 140. Sheffield: JSOT, 1993.
- . "What Did the Prophets Think They Were Doing? Speech-Acts and Prophetic Discourse in the Old Testament." In *The Place Is Too Small for Us: The Israelite Prophets in Recent Scholarship*, edited by Robert P. Gordon, 133–53. Winona Lake, Ind.: Eisenbrauns, 1995.
- Irsigler, Von Hubert. "Gott als König in Berufung und Verkündigung Jesajas." In *Eine Gott, eine Offenbarung. Beiträge zur biblischen Exegese, Theologie und Spiritualität. Festschrift für Notker Füglistner*, edited by Friedrich V. Reiterer, 127–54. Würzburg: Echter, 1991.
- Iser, Wolfgang. *The Act of Reading: A Theory of Aesthetic Response*. Baltimore: Johns Hopkins, 1980.
- Jacob, Irene, and Walter Jacob. "Flora." Vol. 2 of *ABD*, 803–17.
- Jacobsen, Eivind. "The Rhetoric of Food: Food as Nature, Commodity and Culture." In *The Politics of Food*, edited by Marianne E. Lien and Brigitte Nerlich, 59–78. Oxford: Berg, 2004.
- Jang, Se-Hoon. "Hearing the Word of God in Isaiah 1 and 65–66: A Synchronic Approach." In *The One Who Reads May Run: Essays in Honour of Edgar W. Conrad*, edited by Roland Boer, Michael Carden, and Julie Kelso, 41–58. LHBOTS 553. New York: T&T Clark International, 2012.
- Janzen, David. *The Social Meanings of Sacrifice in the Hebrew Bible: A Study of Four Writings*. BZAW 344. Berlin: Walter de Gruyter, 2004.
- Jenkins, Allan K. "The Development of Isaiah Tradition in Isaiah 13–23." In *Book of Isaiah—Le livre d'Isaïe*, edited by Jacques Vermeulen, 237–51. Leuven: Leuven University Press, 1989.
- Jenner, Konrad D. "Jerusalem, Zion and the Unique Servant of Yhwh in the New Heaven and the New Earth: A Study on Recovering Identity Versus Lamenting Faded Glory (Isaiah 1–5 and 65–66)." In *"Enlarge the site of your tent": The City as Unifying Theme in Isaiah. The Isaiah Workshop—De Jesaja Werkplaats*, edited by A. L. H. M. van Wieringen and Annemariëke van der Woude, 169–89. OTS 58. Boston: Brill, 2011.
- Jenson, Philip Peter. *Graded Holiness: A Key to the Priestly Conception of the World*. JSOTSup 106. Sheffield: JSOT, 1992.
- Jezernik, Bolžidar. "On Food and Morals in Extremis." *Food and Foodways* 8 (1999): 1–32.
- Johnson, Benjamin J. M. "'Whoever Gives Me Thorns and Thistles': Rhetorical Ambiguity and the Use of יתן מי in Isaiah 27.2–6." *JSOT* 36 (2011): 105–26.
- Johnson, Dan G. *From Chaos to Restoration: An Integrative Reading of Isaiah 24–27*. JSOTSup 61. Sheffield: JSOT, 1988.

- Joüon, Paul. *A Grammar of Biblical Hebrew*. Translated by T. Muraoka. Roma: Editrice Pontificio Istituto Biblio, 1991.
- Kaiser, Otto. *Das Buch des Propheten Jesaja*. ATD 17. 5th ed. Göttingen: Vandenhoeck & Ruprecht, 1981.
- . *Isaiah 1–12: A Commentary*. OTL. London: SCM, 1972.
- . *Isaiah 13–39*. OTL. Philadelphia: The Westminster, 1974.
- Kanafani-Zahar, Aida. “‘Whoever Eats You Is No Longer Hungry, Whoever Sees You Becomes Humble’: Bread and Identity in Lebanon.” *Food and Foodways* 7 (1997): 45–71.
- Keefe, A. “Family Metaphors and Social Conflict in Hosea.” In *Writing and Reading War: Rhetoric, Gender, and Ethics in Biblical and Modern Contexts*, edited by Brad E. Kelle and Frank Richtel Ames, 113–27. Atlanta: Society of Biblical Literature, 2008.
- Kennedy, James M. “Yahweh’s Strongman? The Characterization of Hezekiah in the Book of Isaiah.” *PRS* 31 (2004): 383–97.
- Kessler, Martin. “The Scaffolding of the Book of Jeremiah.” In *Reading the Book of Jeremiah: A Search for Coherence*, edited by Martin Kessler, 57–66. Winona Lake, Ind.: Eisenbrauns, 2004.
- Kim, Brittany. “From Defiant Children to Contented Babes: An Exploration of Relational Metaphors for Israel in the Frame of Isaiah (Chs. 1 and 65–66).” Paper presented at the Society of Biblical Literature Annual Meeting, San Francisco, November 18, 2011.
- Kim, Hyun Chul Paul. “Recent Scholarship on Isaiah 1–39.” In *Recent Research on the Major Prophets*, edited by Alan J. Hauser, 118–41. Sheffield: Sheffield Phoenix, 2008.
- King, Philip J., and Lawrence E. Stager. *Life in Biblical Israel*. Louisville, Ky.: Westminster John Knox, 2001.
- Kissane, Edward J. *The Book of Isaiah: Translated from a Critically Revised Hebrew Text with Commentary*. Rev. ed. Dublin: The Richview, 1960.
- Klawans, Jonathan. *Purity, Sacrifice, and the Temple: Symbolism and Supersessionism in the Study of Ancient Judaism*. New York: Oxford University Press, 2006.
- Knierim, Rolf P. *The Task of Old Testament Theology: Substance, Method, and Cases: Essays*. Grand Rapids, Mich.: Eerdmans, 1995.
- Koenen, Klaus. *Ethik und Eschatologie im Tritojesajabuch: eine literarkritische und redaktionsgeschichtliche Studie*. Wissenschaftliche Monographien zum Alten und Neuen Testament 62. Neukirchen-Vluyn: Neukirchener Verlag, 1990.
- Koole, Jan L. Vol. 1 of *Isaiah III: Isaiah 40–48*. HCOT. Leuven: Peeters, 1997.
- . Vol. 2 of *Isaiah III: Isaiah 49–55*. HCOT. Leuven: Peeters, 1998.
- . Vol. 3 of *Isaiah III: Isaiah 56–66*. HCOT. Leuven, Belgium: Peeters, 2001.
- Korpel, M. C. A. “Metaphors in Isaiah lv.” *VT* 46 (1996): 43–55.
- . “Second Isaiah’s Coping with the Religious Crisis: Reading Isaiah 40 and 55.” In *The Crisis of Israelite Religion: Transformation of Religious Tradition in Exilic and Post-Exilic Times*, edited by Bob Becking and Marjo C. A. Korpel, 90–105. OTS 42. Leiden: Brill, 1999.

- Kraemer, David Charles. *Jewish Eating and Identity through the Ages*. Routledge Advances in Sociology 29. New York: Routledge, 2007.
- Kunin, Seth Daniel. *We Think What We Eat: Neo-structuralist Analysis of Israelite Food Rules and Other Cultural and Textual Practices*. JSOTSup 412. London: T&T Clark International, 2004.
- Laato, Antti. "About Zion I Will Not Be Silent": *The Book of Isaiah as an Ideological Unity*. ConBOT 44. Stockholm: Almqvist & Wiksell International, 1998.
- . "Hezekiah and the Assyrian Crisis in 701 B.C." *SJOT* 2 (1987): 32–68.
- Laberge, L. "Is 30, 19–26: A Deuteronomic Text?" *EgT* 2 (1971): 35–54.
- Lack, Rémi. *La symbolique du livre d'Isaïe: Essai sur l'image littéraire comme élément de structuration*. Rome: Biblical Institute Press, 1973.
- Lambert, W. G. "Donations of Food and Drink to the Gods in Ancient Mesopotamia." In *Ritual and Sacrifice in the Ancient Near East: Proceedings of the International Conference Organized by the Katholieke Universiteit Leuven from the 17th to the 20th of April 1991*, edited by J. Quaegebeur, 191–201. OLA. Leuven: Peeters, 1993.
- Lau, Wolfgang. *Schriftgelehrte Prophetie in Jes 56–66: eine Untersuchung zu den literarischen Bezügen in den letzten elf Kapiteln des Jesajabuches*. BZAW 225. Berlin: Walter de Gruyter, 1994.
- Leclerc, Thomas L. *Yahweh Is Exalted in Justice: Solidarity and Conflict in Isaiah*. Minneapolis: Fortress, 2001.
- Lee, Stephen. *Creation and Redemption in Isaiah 40–55*. Jian Dao Dissertation Series. Hong Kong: Alliance Bible Seminary, 1995.
- Lessing, R. Reed. *Interpreting Discontinuity: Isaiah's Tyre Oracle*. Winona Lake, Ind.: Eisenbrauns, 2004.
- . *Isaiah 40–55*. St. Louis: Concordia, 2011.
- Levenson, Jon D. "The Temple and the World." *JR* 64 (1984): 275–98.
- Lévi-Strauss, Claude. "The Culinary Triangle." In *Food and Culture: A Reader*, edited by Carole Counihan and Penny Van Esterik, 40–47. 2nd ed. New York/London: Routledge, 2008.
- Levine, Baruch A. *Leviticus [= Va-Yikra]: The Traditional Hebrew Text with the New JPS Translation*. The JPS Torah commentary. Philadelphia: Jewish Publication Society, 1989.
- Lewis, Theodore J. *Cults of the Dead in Ancient Israel and Ugarit*. HSM 39. Atlanta: Scholars, 1989.
- Liebreich, Leon J. "The Compilation of the Book of Isaiah." *JQR* 46 (1956): 259–77.
- . "The Compilation of the Book of Isaiah (Part II)." *JQR* 47 (1956): 114–38.
- Lien, Marianne E., and Brigitte Nerlich, eds. *The Politics of Food*. Oxford: Berg, 2004.
- Lim, Bo H. *The "Way of the Lord" in the Book of Isaiah*. LHBOTS 522. London: T&T Clark International, 2010.
- Lipschits, Oded. "Archaeological Facts, Historical Speculations and the Date of the LMLK Storage Jars: A Rejoinder to Davis Ussishkin." *JHS* 12 (2012): 1–15.

- . *The Rise and Fall of Jerusalem: Judah under Babylonian Rule*. Winona Lake, Ind.: Eisenbrauns, 2005.
- Liverani, Mario. "The Ideology of the Assyrian Empire." In *Power and Propaganda: A Symposium on Ancient Empires*, edited by Mogens Trolle Larsen, 297–317. Copenhagen: Akademisk Forlag, 1979.
- Lloyd, J. B. "The Banquet Theme in Ugaritic Narrative," *Ugarit-Forschungen* 22 (1990): 169–93.
- Luc, Alex. "Isaiah 1 as Structural Introduction." *ZAW* 101 (1989): 115.
- Lund, Øystein. *Way Metaphors and Way Topics in Isaiah 40–55*. FAT 28. Tübingen: Mohr Siebeck, 2007.
- Lyons, John. *Semantics*. Cambridge: Cambridge University Press, 1984.
- Ma, Wonsuk. *Until the Spirit Comes: The Spirit of God in the Book of Isaiah*. JSOTSup 271. Sheffield: Sheffield Academic, 1999.
- MacDonald, Nathan. "'The Eyes of All Look to You': The Generosity of the Divine King." In *Decisive Meals: Table Politics in Biblical Literature*, edited by Kathy Ehrensperger, Nathan MacDonald, and Luzia Sutter Rehmann, 1–14. LNTS 449. New York: T&T Clark International, 2012.
- . *Not Bread Alone: The Uses of Food in the Old Testament*. Oxford: Oxford University Press, 2008.
- . *What Did the Ancient Israelites Eat? Diet in Biblical Times*. Grand Rapids, Mich.: Eerdmans, 2008.
- Maier, Christl. *Daughter Zion, Mother Zion: Gender, Space, and the Sacred in Ancient Israel*. Minneapolis: Fortress, 2008.
- Mason, Steven D. *Eternal Covenant in the Pentateuch: The Contours of an Elusive Phrase*. LHBOTS 494. New York: T&T Clark International, 2008.
- McKenzie, John L. *Second Isaiah*. Garden City, N.Y.: Doubleday, 1968.
- McKinlay, Judith E. *Gendering Wisdom the Host: Biblical Invitations to Eat and Drink*. JSOTSup 216. Sheffield: Sheffield Academic, 1996.
- McLaughlin, John L. *The Marzēaḥ in the Prophetic Literature: References and Allusions in Light of the Extra-Biblical Evidence*. VTSup 86. Leiden: Brill, 2001.
- Melugin, Roy F. "Figurative Speech and the Reading of Isaiah 1 as Scripture." In *New Visions of Isaiah*, edited by Roy F. Melugin and Marvin A. Sweeney, 281–305. Sheffield: Sheffield Academic, 1996.
- . *The Formation of Isaiah 40–55*. BZAW 141. Berlin: Walter de Gruyter, 1976.
- . "Poetic Imagination, Intertextuality, and Life in a Symbolic World." In *The Desert Will Bloom: Poetic Visions in Isaiah*, edited by A. Joseph Everson and Hyun Chul Paul Kim, 7–15. Atlanta: Society of Biblical Literature, 2009.
- Mettinger, Trygve N. D. "In Search of the Hidden Structure: YHWH as King in Isaiah 40–55." Vol. 1 in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, edited by Craig G. Broyles and Craig A. Evans, 143–54. VTSup 70. Leiden: Brill, 1997.

- Middlemas, Jill. "Divine Reversal and the Role of the Temple in Trito-Isaiah." In *Temple and Worship in Biblical Israel*, edited by John Day, 164–87. LHBOTS 422. New York: T&T Clark International, 2005.
- . *The Templeless Age: An Introduction to the History, Literature, and Theology of the "Exile."* Louisville: Westminster John Knox, 2007.
- . *The Troubles of Templeless Judah.* Oxford Theological Monographs. Oxford: Oxford University Press, 2005.
- Milgrom, Jacob. Vol. 1 of *Leviticus 1–16: A New Translation with Introduction and Commentary*. AB 3. New York: Doubleday, 1991.
- . *Leviticus: A Book of Ritual and Ethics.* CC. Minneapolis: Fortress, 2004.
- Millar, J. Gary. *Now Choose Life: Theology and Ethics in Deuteronomy.* NSBT 6. Leicester: Apollos, 1998.
- Millar, William R. *Isaiah 24–27 and the Origin of Apocalyptic.* Missoula, Mont.: Scholars, 1976.
- Miller, Patrick D. *Deuteronomy.* Interpretation. Louisville, Ky.: John Knox, 1990.
- . "The Gift of God: The Deuteronomic Theology of the Land." *Int* 43 (1969): 451–65.
- Motyer, J. A. *The Prophecy of Isaiah: An Introduction and Commentary.* Downers Grove, Ill.: InterVarsity, 1993.
- Muilenburg, James. "The Book of Isaiah: Isaiah Chapters 40–66." *The Interpreter's Bible.* New York: Abingdon, 1956.
- Myers, Jacob M. *Ezra. Nehemiah.* AB 14. Garden City, N.Y.: Doubleday, 1965.
- Nelson, Richard D. *Deuteronomy: A Commentary.* OTL. Louisville, Ky.: Westminster John Knox, 2002.
- Neusner, Jacob. Vol. 2 of *Sifre to Deuteronomy: An Introduction.* Atlanta: Scholars, 1987.
- Niditch, Susan. "The Composition of Isaiah 1." *Bib* 61 (1980): 509–29.
- Nielsen, Kirsten. *There Is Hope for a Tree: The Tree as Metaphor in Isaiah.* JSOTSup 65. Sheffield: JSOT, 1989.
- Nihan, Christopher. "Ethnicity and Identity in Isaiah 56–66." In *Judah and the Judeans in the Achaemenid Period: Negotiating Identity in an International Context*, edited by Obed Lipschits, Gary N. Knoppers, and Manfred Oeming, 67–104. Winona Lake, Ind.: Eisenbrauns, 2011.
- Nurmela, Risto. *The Mouth of the Lord Has Spoken: Inner-Biblical Allusions in Second and Third Isaiah.* Lanham, Md.: University Press of America, 2006.
- Nysse, Richard. "Rebels from Beginning to End." *Word & World* 19 (1999): 161–70.
- O'Connell, Robert H. "בְּרֵאשִׁית." In *NIDOTTE*, s.v.
- . *Concentricity and Continuity: The Literary Structure of Isaiah.* JSOTSup 188. Sheffield: Sheffield Academic, 1994.
- O'Connor, Kathleen M. *Jeremiah: Pain and Promise.* Fortress: Minneapolis, 2011.
- Oded, Bustenay. *Mass Deportations and Deportees in the Neo-Assyrian Empire.* Wiesbaden: Dr. Ludwig Reichert, 1978.

- Olley, John W. "'Trust in the Lord': Hezekiah, Kings, and Isaiah." *TynBul* 50 (1999): 59–77.
- Oswalt, John. *The Book of Isaiah: Chapters 1–39*. NICOT. Grand Rapids, Mich.: Eerdmans, 1986.
- . *The Book of Isaiah: Chapters 40–66*. Grand Rapids, Mich.: Eerdmans, 1998.
- Ottosson, Magnus. "Sacrifice and Sacred Meals in Ancient Israel." In *Gifts to the Gods: Proceedings of the Uppsala Symposium 1985*, edited by Tullia Linders and Gullög Nordquist, 133–36. Uppsala: Uppsala, 1987.
- . "אֶכֶל." In *TDOT*, s.v.
- Parpola, Simo. "The Leftovers of God and King: On the Distribution of Meat at the Assyrian and Achaemenid Imperial Courts." In *Food and Identity in the Ancient World*, edited by Cristiano Grottanelli and Lucio Milano, 281–312. History of the Ancient Near East 9. Padova: S. A. R. G. O. N. Editrice e Libreria, 2004.
- Paul, Shalom M. *Isaiah 40–66: A Commentary*. Eerdmans Critical Commentary. Grand Rapids, Mich.: Eerdmans, 2012.
- Pittman, Holly. "The White Obelisk and the Problem of Historical Narrative in the Art of Assyria." *The Art Bulletin* 78 (1996): 334–55.
- Podella, Thomas. *Şôm-Fasten: Kollektive Trauer um den verborgenen Gott im Alten Testament*. AOAT 224. Neukirchen-Vluyn: Neukirchener Verlag, 1989.
- Polan, Gregory J. *In the Ways of Justice Toward Salvation: A Rhetorical Analysis of Isaiah 56–59*. New York: Peter Lang, 1986.
- Polaski, Donald C. *Authorizing an End: The Isaiah Apocalypse and Intertextuality*. BIS 50. Leiden: Brill, 2001.
- Pollock, Susan. "Between Feasts and Daily Meals. Towards an Archaeology of Commensal Spaces: An Introduction." *eTopoi. Journal for Ancient Studies* 2 (2011): 1–19.
- Postgate, J. N. "The Ownership and Exploitation of Land in Assyria in the 1st Millennium BC." In *Reflets des deux fleuves*, edited by M. Lebeau and P. Talon, 141–52. Louvain: Peeters, 1989.
- Pratt, Mary Louise. *Toward a Speech Act Theory of Literary Discourse*. Bloomington, Ind.: Indiana University Press, 1977.
- Premnath, D. N. *Eighth Century Prophets: A Social Analysis*. St. Louis: Chalice, 2003.
- Priest, Robert J. "Defilement, Moral Purity, and Transgressive Power: The Symbolism of Filth in Aguaruna Jivaro Culture." PhD diss., University of California, Berkley, 1993.
- Propp, William Henry. *Water in the Wilderness: A Biblical Motif and Its Mythological Background*. HSM 40. Atlanta: Scholars, 1987.
- Rendtorff, Rolf. *Canon and Theology: Overtures to an Old Testament Theology*. Translated and edited by Margaret Kohl. Overtures to Biblical Theology. Minneapolis: Fortress, 1993.

- Richter, Sandra L. "Environmental Law in Deuteronomy: One Lens on a Biblical Theology of Creation Care." *BBR* 20 (2010): 355–76.
- Rieser, Louis A. "Rain in Its Season: A Rabbinic Analysis of Deuteronomy 11:13–21." *Conservative Judaism* 60 (2008): 60–78.
- Roberts, J. J. M. "The End of War in Zion Tradition: The Imperialistic Background of an Old Testament Vision of Worldwide Peace." In *Character Ethics and the Old Testament. Moral Dimensions of Scripture*, edited by M. Daniel Carroll R. and Jacqueline E. Lapsley, 119–28. Louisville: Westminster John Knox, 2007.
- . "Form, Syntax, and Redaction in Isaiah 1:2–20." *PSB* 3 (1982): 293–306.
- Rofé, Alexander. "Isaiah 66:1–4: Judean Sects in the Persian Period as Viewed by Tristram Isaac." In *Biblical and Related Studies Presented to Samuel Iwry*, edited by Ann Kort and Scott Morschauser, 205–17. Winona Lake, Ind.: Eisenbrauns, 1985.
- Rohr Sauer, Alfred von. "Cultic Role of the Pig in Ancient Times." In *In Memoriam Paul Kahle*, edited by Matthew Black and Georg Fohrer, 201–7. Berlin: A. Töpelmann, 1968.
- Roland, Charles G. *Courage Under Siege: Disease, Starvation, and Death in the Warsaw Ghetto*. New York: Oxford University Press, 1992.
- Ruiten, J. van. "The Intertextual Relationship between Isaiah 65:17–20 and Revelation 21:1–5b." *EstBib* 51 (1993): 473–510.
- Saggs, H. W. F. *The Might that was Assyria*. London: Segwick & Jackson, 1984.
- Salter, R. B. *Lamentations*. ICC. New York: T&T Clark International, 2010.
- Sanders, James A. "Isaiah 55:1–9." *Int* 32 (1978): 291–95.
- Sasson, Jack M. "Isaiah 66:3–4a." *VT* 26 (1976): 199–207.
- Sawyer, John F. A. "Daughter of Zion and Servant of the Lord in Isaiah: A Comparison." *JSOT* 44 (1989): 89–107.
- Scheuer, Blaenka. *The Return of YHWH: The Tension between Deliverance and Repentance in Isaiah 40–55*. BZAW 377. Berlin/New York: Walter de Gruyter, 2008.
- Schmid, Konrad. "Herrschererwartungen und -aussagen im Jesajabuch. Überlegungen zu ihrer synchronen Logik und zu ihren diachronen Transformationen." In *Prophetische Heils- und Herrschererwartungen*, edited by Konrad Schmid, 37–74. Stuttgarter Bibel-Studien 194. Stuttgart: Katholisches Bibelwerk, 2005.
- Schmitt, John J. "The Motherhood of God and Zion as Mother." *RB* 92 (1985): 557–69.
- Schramm, Brooks. *The Opponents of Third Isaiah: Reconstructing the Cultic History of the Restoration*. JSOTSup 193. Sheffield: Sheffield Academic, 1995.
- Schreiber, Stefan. *Gesalbter und König. Titel und Konzeptionen der königlichen Gesalbtenenerwartung in frühjüdischen und urchristlichen Schriften*. BZAW 105. Berlin: Walter de Gruyter, 2005.
- Schultz, Richard L. "Intertextuality, Canon, and 'Undecidability': Understanding Isaiah's 'New Heavens and New Earth' (Isaiah 65:17–25)." *BBR* 20 (2010): 19–38.

- Scott, R. B. Y. "The Book of Isaiah: Chapters 1–39." *The Interpreter's Bible*, 156–381. New York: Abingdon, 1956.
- Sehmsdorf, Eberhard. "Studien zur Redaktionsgeschichte von Jesaja 56–66 : Jes 65:16b–25; 66:1–4; 56:1–8; 66:17–24." *ZAW* 84 (1972): 517–76.
- Seitz, Christopher R. "The Book of Isaiah 40–66." *The New Interpreter's Bible*, 307–552. Nashville: Abingdon, 2001.
- . *The Goodly Fellowship of the Prophets: The Achievement of Association in Canon Formation*. Grand Rapids, Mich.: Baker Academic, 2009.
- . *Isaiah 1–39*. Interpretation. Louisville, Ky.: Westminster John Knox, 1993.
- . "Isaiah 1–66: Making Sense of the Whole." In *Reading and Preaching the Book of Isaiah*, edited by Christopher R. Seitz, 105–26. Philadelphia: Fortress, 1988.
- . "On the Question of Divisions Internal to the Book of Isaiah." In *Society of Biblical Literature Papers*, edited by Eugene H. Lovering, Jr., 260–66. Atlanta: Society of Biblical Literature, 1993.
- . *Zion's Final Destiny: The Development of the Book of Isaiah: A Reassessment of Isaiah 36–39*. Minneapolis: Fortress, 1991.
- Sharon, Diane M. *Patterns of Destiny: Narrative Structures of Foundation and Doom in the Hebrew Bible*. Winona Lake, Ind.: Eisenbrauns, 2002.
- Sheppard, Gerald T. "The Book of Isaiah: Competing Structures according to a Late Modern Description of Its Shape and Scope." In *Society of Biblical Literature Seminar Papers*, edited by Eugene H. Lovering, Jr., 549–82. Atlanta: Society of Biblical Literature, 1993.
- Smelik, K. A. D. "Distortion of Old Testament Prophecy: The Purpose of Isaiah xxxvi–xxxvii." *OTS* 24 (1986): 70–93.
- Smend, Rudolf. "Essen und trinken: Ein Stück Weltlichkeit des Alten Testaments." In *Beiträge zur alttestamentlichen Theologie*, edited by Walther Zimmerli, Herbert Donner, Robert Hanhart, and Rudolf Smend, 446–59. Göttingen: Vandenhoeck & Ruprecht, 1977.
- Smith, Gary V. *Isaiah 1–39*. NAC 15. Nashville: Broadman & Holman, 2007.
- . *Isaiah 40–66*. NAC 15B. Nashville: Broadman & Holman, 2009.
- Smith, P. A. *Rhetoric and Redaction in Trito-Isaiah: The Structure, Growth and Authorship of Isaiah 56–66*. VTSup 62. Leiden: Brill, 1995.
- Smith-Christopher, Daniel L. "Hebrew Satyagraha: The Politics of Biblical Fasting in the Post-Exilic Period (Sixth to Second Century BCE)." *Food and Foodways* 5 (1993): 269–92.
- Sommer, Benjamin D. *A Prophet Reads Scripture: Allusion in Isaiah 40–66*. Stanford, CA: Stanford University Press, 1998.
- . "The Scroll of Isaiah as Jewish Scripture, Or, Why Jews Don't Read Books." In *Society of Biblical Literature Seminar Papers*, 225–42. Atlanta: Society of Biblical Literature, 1996.

- Spykerboer, H. C. "Isaiah 55:1–5: The Climax of Deutero-Isaiah; An Invitation to Come to the New Jerusalem." In *Book of Isaiah—Le livre d'Isaie*, edited by Jacques Vermeylen, 357–59. Louvain: Leuven University Press, 1989.
- . *The Structure and Composition of Deutero-Isaiah with Special Reference to the Polemics Against Idolatry*. Meppel: Krips Repro, 1976.
- Stade, B. "Anmerkungen zu 2 Kö. 15–21." *ZAW* 6 (1886): 156–89.
- Stansell, Gary. "The Nations' Journey to Zion: Pilgrimage and Tribute as Metaphor in the Book of Isaiah." In *The Desert Will Bloom: Poetic Visions in Isaiah*, edited by A. Joseph Everson, Hyun Chul Paul Kim, 233–55. *Ancient Israel and Its Literature* 4. Atlanta: Society of Biblical Literature, 2009.
- Steck, O. H. *Bereitete Heimkehr: Jesaja 35 als redaktionelle Brücke zwischen dem ersten und dem zweiten Jesaja*. *Stuttgarter Bibelstudien* 121. Stuttgart: Verlag Katholisches Bibelwerk, 1985.
- . "Jesaja 60, 13—Bauholz oder Tempelgarten?" *BN* 30 (1985): 29–34.
- . *The Prophetic Books and their Theological Witness*. Translated by James D. Nogalski. Saint Louis: Chalice Press, 2000.
- . *Studien zu Tritojesaja*. *BZAW* 203. Berlin: Walter de Gruyter, 1991.
- Stinson, Michelle. "A Triptych of the Table: Rebellious, Judgment and Restoration in the Book of Isaiah." Paper presented at Society of Biblical Literature Annual Meeting, Atlanta, November 2010.
- Stromberg, Jake. *An Introduction to the Study of Isaiah*. London: T&T Clark International, 2011.
- . *Isaiah After Exile: The Author of Third Isaiah as Reader and Redactor of the Book*. *Oxford Theological Monographs*. Oxford: Oxford University Press, 2011.
- Stuhlmüller, Carroll. *Creative Redemption in Deutero-Isaiah*. Rome: Biblical Institute Press, 1970.
- Stulman, Louis, and Hyun Chul Paul Kim. *You Are My People: An Introduction to Prophetic Literature*. Nashville: Abingdon, 2010.
- Sutton, David E. *Remembrance of Repasts: An Anthropology of Food and Memory*. Oxford: Berg, 2001.
- Sweeney, Marvin A. "The Book of Isaiah in Recent Research." In *Recent Research on the Major Prophets*, edited by Alan J. Hauser, 78–92. Sheffield: Sheffield Phoenix, 2008.
- . *Form and Intertextuality in Prophetic and Apocalyptic Literature*. *FAT* 45. Tübingen: Mohr Siebeck, 2005.
- . *Isaiah 1–39: With an Introduction to Prophetic Literature*. *FOTL* 16. Grand Rapids, Mich.: Eerdmans, 1996.
- . "New Gleanings from an Old Vineyard: Isaiah 27 Reconsidered." In *Early Jewish and Christian Exegesis. Studies in Memory of William Hugh Brownlee*, edited by Craig A. Evans and William F. Stinespring, 52–66. Atlanta: Scholars, 1987.

- . "On the Road to Duhm: Isaiah in Nineteenth-Century Critical Scholarship." In *Society of Biblical Literature: Seminar Papers 2002*, 191–211. Atlanta: Society of Biblical Literature, 2002.
- . "Re-evaluating Isaiah 1–39 in Recent Critical Research." In *Recent Research on the Major Prophets*, edited by Alan J. Hauser, 93–117. Sheffield: Sheffield Phoenix, 2008.
- . "Textual Citations in Isaiah 24–27: Toward an Understanding of the Redactional Function of Chapters 24–27 in the Book of Isaiah." *JBL* 107 (1988): 39–52.
- Thomas, Heath A. "Building House to House (Isaiah 5:8): Theological Reflection on Land Development and Creation Care." *BBR* (2011): 189–212.
- Tiemeyer, Lena-Sofia. *For the Comfort of Zion: The Geographical and Theological Location of Isaiah 40–55*. VTSup 139. Leiden: Brill, 2010.
- . *Priestly Rites and Prophetic Rage: Post-Exilic Prophetic Critique of the Priesthood*. FAT II 19 Tübingen: Mohr Siebeck, 2006.
- Tigay, Jeffrey H. *Deuteronomy [= Devarim]: The Traditional Hebrew Text with the New JPS Translation*. Philadelphia: Jewish Publication Society, 1996.
- . *You Shall Have No Other Gods: Israelite Religion in the Light of Hebrew Inscriptions*. HSM 31. Atlanta: Scholars, 1986.
- Tomasino, Anthony J. "Isaiah 1:1–2:4 and 63–66, and the Composition of the Isaianic Corpus." *JSOT* 57 (1993): 81–98.
- Towner, W. Sibley. "The Future of Nature." *Int* 50 (1996): 27–35.
- Townsend, John T., trans. Vol. 3 of *Midrash Tanḥuma*. 3 vols. Jersey City, N.J.: Ktav, 2003.
- Tucker, Gene M. "The Peaceable Kingdom and a Covenant with the Wild Animals." In *God Who Creates*, edited by William P. Brown and S. Dean McBride Jr., 215–25. Grand Rapids, Mich.: Eerdmans, 2000.
- Tull, Patricia K. "Persistent Vegetative States: People as Plants and Plants as People in Isaiah." In *The Desert Will Bloom: Poetic Visions in Isaiah*, edited by A. Joseph Everson and Hyun Chul Paul Kim, 17–34. Ancient Israel and Its Literature 4. Atlanta: Society of Biblical Literature, 2009.
- Vanhoozer, Kevin J. *Is There a Meaning in this Text? The Bible, the Reader, and the Morality of Literary Knowledge*. Grand Rapids, Mich.: Zondervan, 1998.
- Vargon, S. "The Historical Background and Significance of Isa 1,10–17." In *Studies in Historical Geography and Biblical Historiography Presented to Zecharia Kallai*, edited by Zekharyah Kalai and Moshe Weinfeld, 177–94. VTSup 81. Leiden: Brill, 2000.
- Vaux, Roland de. *The Bible and the Ancient Near East*. Translated by Damian McHugh. Garden City, N.Y.: Doubleday, 1971.
- . *Studies in Old Testament Sacrifice*. Cardiff: University of Wales, 1964.
- Vermeylen, Jacques. "Hypothèses sur l'origine d'Isaïe 36–39." In *Studies in the Book of Isaiah: Festschrift Willem A. M. Beuken*, edited by J. Van Ruiten and M. Vervenne, 95–118. BETL 132. Leuven: Peeters, 1997.

- Walsh, Carey. *The Fruit of the Vine: Viticulture in Ancient Israel*. HSM 60. Winona Lake, Ind.: Eisenbrauns, 2000.
- Waltke, Bruce K., and M. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, Ind.: Eisenbrauns, 1989.
- Watts, John D. W. *Isaiah 1–33*. Rev. ed. WBC 24. Nashville: Nelson, 2005.
- . *Isaiah 34–66*. Waco, Tex.: Word Books, 1987.
- . "Jerusalem: An Example of War in a Walled City (Isaiah 3–4)." In *Every City Shall be Forsaken: Urbanism and Prophecy in Ancient Israel and the Near East*, edited by Lester L. Grabbe and Robert D. Haak, 210–15. JSOTSup 330. Sheffield: Sheffield Academic, 2001.
- Webb, Barry G. "Zion in Transformation: A Literary Approach to Isaiah." In *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*, edited by David J. A. Clines, Stephen E. Fowl, and Stanley E. Porter, 65–84. JSOTSup 87. Sheffield: JSOT, 1990.
- Webster, Edwin C. "A Rhetorical Study of Isaiah 66." *JSOT* 34 (1986): 93–108.
- Wegner, Paul D. *An Examination of Kingship and Messianic Expectation in Isaiah 1–35*. Lewiston, N.Y.: Mellen Biblical, 1993.
- . "Seams in the Book of Isaiah: Looking for Answers." In *The Bible as a Human Witness to Divine Revelation: Hearing the Word of God through Historically Dissimilar Traditions*, edited by Randall Heskett and Brian Irwin, 62–94. LHBOTS 469. New York: T&T Clark International, 2010.
- . "What's New in Isaiah 9:1–7?" In *Interpreting Isaiah: Issues and Approaches*, edited by David G. Firth and H. G. M. Williamson, 237–49. Downers Grove, Ill.: InterVarsity, 2009.
- Weisberg, David B. "A Sale of Property from the Time of Esarhaddon, 'King of Lands.'" In *The Tablet and the Scroll: Near Eastern Studies in Honor of William W. Hallo*, edited by Mark E. Cohen, Daniel C. Snell, and David B. Weisberg, 297–99. Bethesda: CDL, 1993.
- Westermann, Claus. *Isaiah 40–66: A Commentary*. Philadelphia: Westminster, 1969.
- Whybray, R. N. *Isaiah 40–66*. New Century Bible. London: Oliphants, 1975.
- Wildberger, Hans. "Die Völkerwallfahrt zum Zion: Jes 2:1–5." *VT* 7 (1957): 62–81.
- . *Isaiah 1–12*. Translated by Thomas H. Trapp. CC. Minneapolis: Fortress, 1991.
- . *Isaiah 28–39*. Translated by Thomas H. Trapp. CC. Minneapolis: Fortress, 2002.
- Wiley, Patricia Tull. *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah*. SBLDS 161. Atlanta: Scholars, 1997.
- Williamson, H. G. M. *The Book Called Isaiah: Deutero-Isaiah's Role in Composition and Redaction*. New York: Oxford University Press, 1994.
- . *A Critical and Exegetical Commentary on Isaiah 1–5*. 1CC. London: T&T Clark International, 2006.
- . *Ezra, Nehemiah*. WBC 16. Waco, Tex.: Word Books, 1985.

- . “‘From One Degree of Glory to Another’: Themes and Theology in Isaiah.” In *In Search of True Wisdom: Essays in Old Testament Interpretation in Honour of Ronald E. Clements*, edited by Edward Ball, 174–95. JSOTSup 300. Sheffield: Sheffield Academic, 1999.
- . “Poetic Vision in Isaiah 7:18–25.” In *The Desert Will Bloom: Poetic Visions in Isaiah*, edited by A. Joseph Everson and Hyun Chul Paul Kim, 77–89. Atlanta: Society of Biblical Literature, 2009.
- . “Promises, Promises! Some Exegetical Reflections on Isaiah 58.” *Word & World* 19 (1999): 153–60.
- . “Recent Issues in the Study of Isaiah.” In *Interpreting Isaiah: Issues and Approaches*, edited by David G. Firth and H. G. M. Williamson, 21–39. Downers Grove, Ill.: InterVarsity, 2009.
- . *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah*. Didsbury Lectures 1997. Carlisle: Paternoster, 1998.
- Willis, John T. “An Important Passage for Determining the Historical Setting of a Prophetic Oracle: Isaiah 1:7–8.” *ST* 39 (1985): 151–69.
- . “The First Pericope in the Book of Isaiah.” *VT* 34 (1983): 63–77.
- . “The Meaning of Isaiah 7:14 and Its Application in Matthew 1:23.” *ResQ* 21 (1978): 1–18.
- . “On the Interpretation of Isaiah 1:18.” *JSOT* 25 (1983): 35–54.
- Willis, Timothy M. “‘Eat and Rejoice before the Lord’: The Optimism of Worship in the Deuteronomic Code.” In *Worship and the Hebrew Bible: Essays in Honour of John T. Willis*, edited by M. Patrick Graham, Rick R. Marrs, and Steven L. McKenzie, 276–94. JSOTSup 284. Sheffield: Sheffield Academic, 1999.
- Wilson, Lindsay. “Wisdom in Isaiah.” In *Interpreting Isaiah: Issues and Approaches*, edited by David G. Firth and Paul D. Wegner, 145–67. Nottingham: Apollos, 2009.
- Wolde, E. J. van. *Reframing Biblical Studies: When Language and Text Meet Culture, Cognition, and Context*. Winona Lake, Ind.: Eisenbrauns, 2009.
- Wolf, C. U. “Nurse.” Vol. 3 of *IDB*, 572.
- Woude, Annemarieke van der. “The Comfort of Zion: Personification in Isaiah 40–66.” In *Enlarge the site of your tent: The City as Unifying Theme in Isaiah. The Isaiah Workshop—De Jesaja Werkplaats*, edited by Archibald L. H. M. van Wieringen and Annemarieke van der Woude, 159–67. OTS 58. Boston: Brill, 2011.
- Wright, George Ernest. “Israelite Daily Life.” *BA* 18 (1955): 50–79.
- . “Lawsuit of God: A Form-Critical Study of Deuteronomy 32.” In *Israel’s Prophetic Heritage: Essays in Honor of James Muilenburg*, edited by James Muilenburg and Bernhard W. Anderson, 26–67. New York: Harper & Row, 1962.
- Wright, Jacob L. “Commensal Politics in Ancient Western Asia: The Background to Nehemiah’s Feasting (Part I).” *ZAW* 122 (2010): 212–33.

- . “Commensal Politics in Ancient Western Asia: The Background to Nehemiah’s Feasting (continued, Part II).” *ZAW* 122 (2010): 333–52.
- . “Warfare and Wanton Destruction: A Reexamination of Deuteronomy 20:19–20 in Relation to Ancient Siegecraft.” *JBL* 127 (2008): 423–58.
- Yamada, Shigeo. *The Construction of the Assyrian Empire: A Historical Study of the Inscriptions of Shalmaneser III (859–824 BC) Relating to His Campaigns to the West*. Culture and History of the Ancient Near East. Leiden: Brill, 2000.
- Yee, Gale A. “‘She is Not My Wife and I Am Not Her Husband’: A Materialist Analysis of Hosea 1–2.” *BI* 9 (2001): 345–83.
- Younger, K. L. *Ancient Conquest Accounts: A Study in Ancient Near Eastern and Biblical History Writing*. JSOTSup 98. Sheffield: JSOT, 1990.
- . “‘Give Us Our Daily Bread’: Everyday Life for the Israelite Deportees.” In *Life and Culture in the Ancient Near East*, edited by Richard E. Averbeck, Mark W. Chavalas, and David B. Weisberg, 269–88. Potomac, Md.: CDL, 2003.
- Zenger, Erich, and Frank-Lothar Hossfeld. *Psalms 2: A Commentary on Psalms 51–100*. Translated by Linda M. Maloney. Hermeneia. Minneapolis: Fortress, 2005.

Author Index

- Ackerman, Susan 6n26, 149n24
 Ackroyd, Peter R. 95n6 and n8, 103n25, 105n44, 113–114
 Adams, Jim W. 15n68
 Ahn, John J. 136n62
 Albertz, Rainer 136n61
 Alter, Robert 26n19, 48n116, 153n29
 Altmann, Peter 3–4, 35n64, 82n109, 111n80, 154
 Andreasen, Niels-Erik A. 35n66, 161n68
 Asen, Bernhard A. 6n25, 68n54
- Bagg, Ariel 30n39
 Baldwin, Joyce G. 71n62
 Baltzer, Klaus 121n12, 124n21
 Bär, Jürgen 46n110, 169n95
 Barnett, Richard David 169n96
 Barstad, Hans M. 119n2, 125n25, 128n35
 Barthes, Roland 49n119, 189
 Bartholomew, Craig G. 156n48
 Becker, Joachim 50, 51n133, 116n88, 177n
 Begrich, Joachim 122n13
 Beitzel, Barry J. 127n20–n21, 130n43 and n45
 Ben Zvi, Ehud 13n54, 18n81, 20, 27n24, 28n30
 Berg, Sandra B. 5
 Berges, Ulrich 12n52, 41n93, 51n103, 69n, 75n, 126n28, 129n38, 136n63, 149n23, 153n38, 155n45, 160n59, 185n, 186n
 Beuken, W. A. M. 64n44, 66n50, 67, 68n56, 72n67, 75n, 79n100, 80n101 and n105, 81n106, 82n111, 86n125–n126, 87n128–n129, 88n133, 89n136, 91n137, 95n7, 96, 99n23, 101, 103n35, 105n44, 107n55, 108n58, 109n66, 110n70–n71, 111, 144n2, 151n30, 158n53, 161n66, 163n72, 174n, 175, 178–179
 Biddle, Mark E. 158n54
 Black, Max 131n47
 Blenkinsopp, Joseph 23n5, 28n26 and n30, 37n70, 39, 42n96, 55n, 57n9, 58n16, 60n23, 61n24 and n26, 62n29–n30 and n33, 64n43, 67n52–n53, 71n62, 79n100, 83n116, 86n125–n126, 87n127–n128, 88n132, 95n5, 108n59, 109n68, 110, 122n13 and n15, 126n27, 127n33, 128n34 and n37, 129n40, 135n57, 148n19, 150n25–n26 and n28, 151n30, 154, 156n49, 157n50–n51, 158n53, 160n63, 161n67, 163n71, 166n85, 167n87, 171n102, 176n, 178n111, 185n
- Boda, Mark J. 7n27, 8n30
 Borowski, Oded 4, 19
 Bottéro, Jean 1, 85
 Braulik, Georg 154n43
 Brekelmans, C. 41n92
 Briant, Pierre 44n107, 169n95, 171n101
 Brownlee, William H. 50n129, 88n133
 Brueggemann, Walter 71n62, 112n, 154n40
- Caird, G. B. 176n
 Carr, David M. 18n82, 22n2, 23, 155n44, 175n106
 Carroll R., M. Daniel 37n72
 Carroll, Robert P. 8–10, 28n30, 59n19, 68n54
 Chan, Michael 145n3, 159n57
 Chaney, Marvin L. 4n16, 46n111
 Childs, Brevard S. 23n6, 28n26 37n70, 50n124, 60n23, 63n37, 71n64, 87n127, 94n3, 95n8, 96, 122n15, 130n44, 148n19, 154n40, 158n53, 174n106
 Christensen, Duane L. 24n8
 Claassen, W. T. 28n27, 29n30, 31n44
 Claassens, L. Juliana M. 5, 85n121, 122
 Clements, R. E. 37n73, 61n24, 72n68, 74n75, 94n4, 95n8, 103n35, 117
 Clifford, R. J. 24n8, 121
 Cogan, M. 30n40
 Cohen, Chaim 98n17, 105n45
 Cole, Stephen W. 31n41, 32–33
 Conrad, Edgar W. 13–14, 95n6 and n8, 114n85
 Craigie, Peter 23n7
- Darr, Katheryn Pfisterer 14–16, 18–20, 168n93
 Davies, Graham I. 175n106
 Davis, Ellen F. 3–5, 8, 59n19, 71n65, 84n120
 Dearman, John Andrew 4n16
 Delcor, M. 23n7, 24
 Delitzsch, Franz 28n30, 39, 110
 Dever, William G. 19n89, 32n54, 148n18
 Dille, Sarah J. 158n54, 169n93

- Dim, Emmanuel Uchenna 145n3–n5, 146n7
 Dion, Paul E. 97n14
 Douglas, Mary 2, 5, 85n21, 162n
 Doyle, Brian 79n99
 Driver, S. R. 119n1
 Duhm, Bernhard 41n92
 Dumbrell, William J. 50n129, 114n86, 186n

 Eco, Umberto 14n63, 17
 Edelman, Diana 146n9
 Eidevall, Göran 109n64
 Emerton, John A. 28n26
 Eph'al, Israel 32n49, 63, 104–105
 Evans, Craig A. 50n129, 88n133

 Fales, F. M. 31n43, 106n49–n51
 Falkner, Margaret 170n96
 Faust, Avraham 33n58, 135n58, 136n60
 Finkelstein, Israel 148n16
 Fishbane, Michael 19n85
 Fitzmyer, Joseph 24n9, 29n31
 Fohrer, Georg 50
 Frick, Frank S. 4n15

 García Bachmann, Mercedes 166n84,
 167n89
 Gardner, Anne E. 155n45, 156n49
 Gitay, Yehoshua 16n71, 22n2, 23n3
 Goldingay, John E. 40n89, 50n124, 71n62,
 122n16, 124n21 and n23, 125n24 and n26,
 126n27, 127n33, 128n37, 129n40, 132n49,
 134n55, 138, 158n53
 Gonçalves, Francolino J. 95n5, 105n42,
 107n54
 Gosse, Bernard 164n73
 Gowan, Donald E. 84n120, 176n
 Gray, George Buchanan 71n62, 78n95
 Gray, Mark 166
 Grayson, A. Kirk 30n33, 81n108, 170n100
 Greer, Jonathan S. 6n24
 Groves, Joseph W. 177n92

 Habel, Norman C. 42n99
 Hagelia, Hallvard 68, 75–76, 88n133, 91n138
 Halpern, Baruch 31n44, 32n46, 33
 Hanson, Paul D. 144n2, 145n5, 149n22
 Harris, Marvin 4n15
 Hartley, John E. 35n63
 Hasel, Gerhard F. 190n6
 Hasel, Michael G. 31n42, 32
 Hayes, Katherine Murphey 65n45
 Hays, Christopher B. 80
 Heffelfinger, Katie M. 120n3
 Heskett, Randall 12n49
 Hibbard, James Todd 76n82, 78–79
 Hobbins, John F. 43n102, 44n104
 Hoffman, Yair 7
 Holladay, William Lee 163n71
 Hossfeld, Frank-Lothar 41n94
 Houston, Walter 15n65, 148n17, 149n22,
 165n78

 Irsigler, Von Hubert 185n
 Iser, Wolfgang 16–17

 Jacob, Irene 125n26
 Jacob, Walter 125n26
 Jacobsen, Eivind 45, 47, 62n35
 Jang, Se-Hoon 51, 174n, 178
 Janzen, David 147n14
 Jenkins, Allan K. 61n27, 63n39
 Jenner, Konrad D. 175n106
 Jenson, Philip Peter 36
 Jezernik, Bolžidar 108
 Johnson, Benjamin J. M. 84n118
 Johnson, Dan G. 79n98
 Joüon, Paul 38n77

 Kaiser, Otto 39, 41n93, 79n99, 83n116,
 88n132, 89n135
 Kanafani-Zahar, Aida 46n109, 167n86
 Keefe, A. 4n16, 47n11
 Kennedy, James M. 97n16
 Kessler, Martin 20n90
 Kim, Brittany 174n, 175n
 Kim, Hyun Chul Paul 11n44, 43, 57n7,
 60n22
 King, Philip J. 4, 46–47, 169n95
 Kissane, Edward J. 61n24, 62n32 and n34,
 63, 74n74, 89n135
 Klawans, Jonathan 36
 Knierim, Rolf P. 5
 Koenen, Klaus 164n75, 166n80
 Koole, Jan L. 126n28, 127n32–n33,
 128n35–n36, 129n39 and n41, 130n46,
 133n54, 135n57, 145n3, 152n27, 154n41,
 157n51, 158n53, 159n56, 160, 161n67, 163n71,
 167n87, 168n91, 171n102, 179

- Korpel, M. C. A. 122n15, 123–124, 134n55
 Kraemer, David Charles 147n14, 148n21
 Kunin, Seth Daniel 5
- Laato, Antti 12n49, 51, 60n23, 94n2, 114n84, 115n, 116, 179n116, 186n
 Laberge, L. 87n129
 Lack, Rémi 10, 28n26, 160, 174n106, 175, 176n107
 Lambert, W. G. 34n62
 Lau, Wolfgang 169n94, 172
 Leclerc, Thomas L. 12n49, 59n18–n19
 Lee, Stephen 128n35–n36
 Lessing, R. Reed 74n76, 121n12, 122n15, 127n33, 134n55, 141n
 Levenson, Jon D. 155n45
 Lévi-Strauss, Claude 49n119
 Levine, Baruch A. 35n64
 Lewis, Theodore J. 148n18, 165n78
 Liebreich, Leon J. 174n, 175, 176n107
 Lien, Marianne E. 1n3
 Lim, Bo H. 126n28, 128n35 and n37
 Lipschits, Oded 32n54, 135n58–n59, 136n60
 Liverani, Mario 106–107
 Lloyd, J. B. 154n42
 Luc, Alex 22n2, 50n129
 Lund, Øystein 126n28
 Lyons, John 15n67
- Ma, Wonsuk 12n49
 MacDonald, Nathan 1–4, 19, 75n, 81, 85, 133, 170
 Maier, Christl 158n53, 159–160
 Mason, Steven D. 66n49
 McKenzie, John L. 126n28
 McKinlay, Judith E. 5n22, 122n14
 McLaughlin, John L. 6
 Melugin, Roy F. 22, 26, 28n30, 49n120, 119n2, 120n3, 122n16,
 Mettinger, Tryggve N. D. 142n69
 Middlemas, Jill 7n27, 135n59, 166n81, 171n102
 Milgrom, Jacob 35n63, 36, 41n94, 42n100
 Millar, J. Gary 42n99,
 Millar, William R. 76–78
 Miller, Patrick D. 23n7, 42n99
 Motyer, J. A. 71n62
 Muilenburg, James 122n13, 126n27, 127n33
 Myers, Jacob M. 42n96
- Nelson, Richard D. 24n8
 Nerlich, Brigitte 1n3
 Neusner, Jacob 24n14
 Niditch, Susan 22n2, 23n5
 Nielsen, Kirsten 10n40
 Nihan, Christopher 163n72, 164n73
 Nurmela, Risto 141n68, 175n106
 Nysse, Richard 178n109
- O'Connell, Robert H. 28n29, 96n11
 O'Connor, Kathleen M. 56
 O'Connor, M. 38n77, 39n85
 Oded, Bustenay 33, 106n48
 Olley, John W. 97n14
 Oswalt, John 23n6, 28n30, 37n73, 39n86, 48n114, 63n37, 67n52, 86n126, 87n127–n128, 89n135, 99n23, 107n55, 109n69, 110–111, 123–124, 126n28, 128n35, 129n41, 134n56, 161
 Ottosson, Magnus 28n29, 35n63
- Parpola, Simo 82n113
 Paul, Shalom M. 122n13, 123n19, 128n34, 130n46
 Payne, David F. 122n16, 124n21, 125n24n26, 126n27, 128n37, 129n40, 132n49, 134n55, 138
 Pittman, Holly 82n109
 Podella, Thomas 7
 Polan, Gregory J. 168n91
 Polaski, Donald C. 66n48, 76n79, 78n96, 80, 82n111, 83
 Pollock, Susan 1n2
 Postgate, J. N. 44n105, 106n46
 Pratt, Mary Louise 13n60, 15n65
 Premnath, D. N. 59n19
 Priest, Robert J. 147–148
 Propp, William Henry 125n25, 126n27, 131n48
- Rendtorff, Rolf 11n45
 Richter, Sandra L. 38n74, 42n99
 Rieser, Louis A. 25n15
 Roberts, J. J. M. 22n2, 23n5, 24n11, 70
 Rofé, Alexander 151
 Rohr Sauer, Alfred von 148n18
 Roland, Charles G. 105n40
 Ruiten, J. van 156n45

- Saggs, H. W. F. 32n48, 106n47
 Salters, R. B. 136n63
 Sanders, James A. 121
 Sasson, Jack M. 151
 Sawyer, John F. A. 158n54
 Scheuer, Blaenka 134n55
 Schmid, Konrad 185n
 Schmitt, John J. 158n54
 Schramm, Brooks 149n22, 150, 165n78
 Schreiber, Stefan 185n
 Schultz, Richard L. 156n45
 Scott, R. B. Y. 24n10, 77n84
 Sehmsdorf, Eberhard 156n49, 157n52
 Seitz, Christopher R. 10, 17, 28n26, 50n121, 60n23, 63n41, 71n62, 73n69n71, 86n125, 94n3–n4, 95n6–n7, 96, 97n16, 103n35, 109n65, 114n85–n86, 116, 117n91, 125n25, 179n116, 190n6
 Sharon, Diane M. 5, 166n82
 Sheppard, Gerald T. 13n58, 16, 20
 Silberman, Neil Asher 148n16
 Smelik, K. A. D. 95n4, 96–101, 107n57, 108, 111n81, 117n91
 Smend, Rudolf 5
 Smith, Gary V. 39n86, 43n102, 48n114, 50n124, 57n12, 61n23, 63n36, 67n52, 74n72, 79n98, 86n125–n126, 87n127–n128, 110, 121n12, 124n22, 126n27, 128n34 and n36, 131n46, 134n55
 Smith, P. A. 11n47, 145n4–n5, 146n7, 151, 155n44, 156n49, 157n50, 158n53, 160n63, 164n73, 165, 166n83, 167n90, 172n105
 Smith-Christopher, Daniel L. 7, 80n105, 82n111
 Sommer, Benjamin D. 18n82, 180n117
 Spykerboer, H. C. 119n2, 124n22, 126n27
 Stade, B. 94n1
 Stager, Lawrence E. 4, 46–47, 169n95
 Stansell, Gary 169n96, 180
 Steck, O. H. 11n45, 12n52, 13n53, 17, 88n133, 125n26, 144n2, 163n71, 190n5
 Stinson, Michelle 9–10, 68n54, 188n
 Stromberg, Jake 10, 11n44 and n48, 12n51, 119n2, 144n2, 145n3–n7, 158n53, 160, 163n71, 164n76, 168n93, 174n, 177n, 179, 180n117
 Stuhlmüller, Carroll 125n27
 Stulman, Louis 43, 57n7, 60n22
 Sutton, David E. 2, 82n112, 83n114, 85n121, 162n
 Sweeney, Marvin A. 10, 11n44, 18n81, 28n26, 37n70, 41n93, 50n125, 55n, 58n14, 59n18, 61n23 and n25, 62n29–n30, 64, 66n48, 67n50 and n52–n53, 68n54, 69n, 70n60, 74, 77n84, 86n126, 87n127 and n129–n130, 88n132, 89n136, 94n1 and n4, 95n7, 96, 103n35, 110–111, 119n2, 120n4, 144n2, 146n7, 155n44, 158n53, 174n, 178n109, 179
 Thomas, Heath A. 59n18, 84n118
 Tiemeyer, Lena-Sofia 119n2, 126n27, 127n33, 128n35 and n37, 145n2
 Tigay, Jeffrey H. 24n8, 25n14, 150n25
 Tomasino, Anthony J. 175n106
 Towner, W. Sibley 72n68
 Tucker, Gene M. 72n68
 Tull, Patricia K. 9–10
 Vanhoozer, Kevin J. 14n63
 Vargon, S. 34n59, 37n70
 Vaux, Roland de 35n63, 148n18
 Vermeylen, Jacques 94n1, 95n6, 117n92
 Walsh, Carey 4, 46n109
 Waltke, Bruce K. 38n77, 39n85
 Watts, John D. 27n24, 72n66, 122n15
 Webb, Barry G. 50n129, 114n86, 186n2
 Webster, Edwin C. 145n2, 158n53, 160n60
 Wegner, Paul D. 12n49, 174n
 Weisberg, David B. 44n105
 Westermann, Claus 123n16, 128n34 and n36, 131n46, 144n1, 150n25, 154n40, 168n91
 Whybray, R. N. 122n16, 145n3, 150n25
 Wildberger, Hans 23n4 and n5, 24n10, 28n25, 35n63, 39, 41n93–n94, 49n117, 55n, 67n53, 58n, 71n62 and n64, 73n70, 88n132, 89n135, 110n74
 Willey, Patricia Tull 133n51
 Williamson, H. G. M. 11n44 and n46, 12n49, n50 and n53, 23n3, 27, 28n30, 34, 35n63 and n65, 37n71 and n73, 38n76, 39n84 and n86, 40n91, 41n92, 42n96, 43n102, 44n104, 48n113 and n115, 49n117, 50n124, 57n12, 58, 59n18, 60n23, 71, 94n3, 95n6, 96n8, 166n84, 167, 168n91

- Willis, John T. 28n26, 38n78, 39n87, 40n90,
57n8, 58n13
Willis, Timothy M. 37n74, 154n43
Wilson, Lindsay 123n17
Wolde, E. J. van 42n98
Wolf, C. U. 158n55
Woude, Annemarieke van der 170
Wright, George Ernest 19n87, 24,
Wright, Jacob L. 3-4, 31n45, 32-33, 82-83
Yamada, Shigeo 46n110
Yee, Gale A. 4n16, 46n111
Younger, K. L. 29n32, 30n33, 31n42, 106n48
and n52
Zenger, Erich 41n94

Scripture Index

Old Testament

Genesis

4:2	29
9:20	108
14:11	62
21:7	158
24:54	154
24:59	158
25:34	154
26:26–33	75n
26:30	154
31:40	28n29
31:43–54	75n
40:20	80n105, 82
40:22	83
45:18	42n97
49:24	130

Exodus

2:3	43
2:7	158
2:7–9	158
3:8	57n11
3:17	57n11
7:5	74
7:16	74
7:26	74
8:20	74
9:1	74
9:13	74
10:3	74
13:5	57n11
13:18	126n29
14:4	74
14:9	126n29
14:17	74
14:18	74
15	126n29
15:12	77
15:17–18	142
15:22–27	127n33
16	66n49
17:1–7	127n33

17:6	125n25, 129n38
22:22–27	125n25
24:1–11	75n
24:9–11	74, 75n
24:11	154
25–40	142
32:6	154
33:3	57n11

Leviticus

1–7	35
1:1–11	151
3:1	35
7:11–36	35
7:18	147
7:21	149
9:18	151
11:10–13	149
11:20	149
11:23	149
11:29	149
11:41–43	149
19:7	147
19:10	108
19:23	156n47
20:24	57n11
23:18	151
23:22	37n74
23:37	35, 151
23:37–40	164
23:37–44	35
23:38	35
24:1–9	66n49
25	37n74, 111
25:1–12	111
25:3	108
25:4	108
25:5	109
25:11	109
26:3	42n100
26:3–10	42n100
26:4–5	42
26:4–10	42
26:5–11	41

Leviticus (cont.)

26:6–8	42n100
26:9	42n100
26:10	42
26:13–23	71
26:16	29
26:20–26	41
26:25	41
26:33	41

Numbers

11:2	159
13:27	57n11
14:8	57n11
16:13–14	57n11
16:30	77
16:32	77
18:12	171n103
20	129n38
20:2–13	125n25
20:4	125n25, 127n33
20:8	127n33
20:10	43n101
20:24	43n101
27:14	43n101
28	35
29:35–39	35
29:39	35

Deuteronomy

1:26	43n101
1:35	42
1:43	43n101
2:6	154
2:28	154
3:25	42
4:21	42
4:22	42
4:26	24–25
5:12–15	37n74
6:3	57n11
6:10–15	42
6:11	41, 108, 156, 157n52
7:13	107, 171n103
8:3	123, 137
8:7–10	42
8:8	57n11, 107
8:12	156, 157n52

8:12–14	34
9:6	42
9:7	43n101
9:23–24	43n101
11	24
11:4	126n29
11:8–12	42
11:9	57n11
11:11	25
11:13–17	19, 42
11:14	25, 107, 171n103
11:17	25, 42
12	3, 35n64
12:2–28	37n74
12:6–8	164
12:8–12	42
12:17	107, 171n103, 172
14	3
14:22–27	37n74
14:23	108, 171n103, 172
14:29	34
15:19–23	37n74
16	3
16:1–8	37n74
16:1–17	154
16:9–12	37n74
16:13–15	37n74
17:1	151
18:3	151
18:4	108, 171n103, 172
20:6	108
20:10–11	105n43
21:18	43n101
21:20	43n101
22:9	108
23:25	108
24:21	108
26:1–11	37n74
26:9	57n11
26:15	25n15, 57n11
27–28	128n34
27:1–8	37n74
27:3	57n11
27:7	164
28	24
28:1–14	71
28:3	42
28:7–14	41

28:11	42	18:28	156n46
28:12	25	19:4	154
28:22	41	19:6	154
28:23–24	25	19:21	154
28:29	156n49	21:23	156n46
28:30	42, 108, 156, 171		
28:31	41	<i>Ruth</i>	
28:31–33	156	3:3	154
28:33	29, 42	3:7	154
28:38	41		
28:39	156n47 and n49	<i>1 Samuel</i>	
28:46–47	171	1:23	158
28:47–48	154	8:14–15	44
28:48	25n16	12:14–15	43n101
28:51	29, 108, 156n49	14:32	62
28:53–57	105	14:34	151
30:9	41	15:22	34n61
30:15	41	20	35, 161
30:19	24–25	20:5	35
31–32	23	20:18	35
31:19	25	20:24	35
31:20	34, 57n11	20:27	35
31:24–30	24n8	25:36	80m105
31:27	43n101	30:20	62
31:28	24		
32	24n8	<i>2 Samuel</i>	
32:1	23–25	2:26	28n29, 43
32:1–43	24n8	6:19	61n24
32:13	57n11, 168	7:5	156n46
32:14	57n10	9:7	83
32:42	43	9:8	83
32:44–47	24n8	9:9–13	44
33:28	171n103	9:10	29, 83
		13:38	111
<i>Joshua</i>		17:29	57n10–11
1:18	43n101	18:8	43
19:50	156n46	24:13	111
23:16	42		
24:13	156, 157n52	<i>1 Kings</i>	
		1:5–49	82
<i>Judges</i>		1:25	154
1–2	18n83	2:36	156n46
5:25	57n10	3:15	82
6:3–5	32	3:21	158
9:13	64	4:20	155
9:14–15	75n	5:5	107
9:27	154	5:11	46n11
17–21	18n83	8:13	156n46

1 Kings (cont.)

8:27	156n46
8:43	156n46
10:4–5	82
10:22	111
12:25	156n46
13:21	43n101
13:26	43n101
21	45–46
22:1	111
22:27	67

2 Kings

4:23	35
6:25	105
6:28–29	105
8:9	42n97
11:2	158
14:26	43n101
15:16	59n17
17:5	111
18–19	94
18–20	94
18:10	111
18:13	95
18:13–16	94, 95n5
18:17–19	95
18:17–19:9	94
18:19–19:9	95n5
18:31	107
18:32	57n11
18:36–37	95
18:37	94n4
19:9–20	95n5
19:9–35	94–95
19:19	156n47
19:21–31	95n5
19:29	109n67
19:32	95n5
19:33	95n5
19:34–35	95n5
19:36–37	94, 95n5
24:18–25:30	95
25:12	135
25:28–30	82

1 Chronicles

17:4	156n46
28:8	42

2 Chronicles

2:2	156n46
2:10	46n111
2:15	46n111
6:2	156n46
6:10	156n46
6:18	156n46
6:33	156n46
7:7–10	164
8:2	156n46
11:11	104
18:26	67
30:22–25	164
31:5	57n11

Ezra

3:5	35
9:12	42

Nehemiah

2:3	43
2:13	43
5	3
5:3–5	46
5:11	171n103
5:17–18	3
9	171
9:15	171
9:25	42, 171
9:25–26	34
9:26	43n101
9:35–36	42
9:36–37	171
10:34	35
10:40	171n103
13:5	171n103
13:12	171n103

Esther

1:1–8	80n105, 82
5:5–8	80n105, 82
5:12	83
7	83
7:1–7	80n105, 82

Job

1–2	18n83
20:26	28n28
22:20	28n28

29:6 57n10
39:9 26
42 18n83

Psalms

1–2 18n83
4:8 171n103
15 89
19:11 57nn1
21:10 28n28
22:27–29 171
23 130
24 89
24:7–10 142
27:1 42n97
40:7 34n61
41 18n83
47 78
47:7–9 78
50:6 23
51:8 34n61
51:18 34n61
60:3 133
69:35 156n46
72 18n83
72:16 113n
73 18n83
75:8 133
76:7 126n29
77:20 126n29
78 127n33
78:8 43n101
78:10 43
78:15 127n33, 129n38
78:16 125n25
78:17 43n101
78:20 129n38
78:29 34
78:40 43n101
78:56 43n101
78:63 28n28
80 130
81:12–17 41
81:17 57nn1
89 18n83
90 18n83
93 78
93:1 78
95:3 78

96–99 78
96:10 78
97:1 78
98:6 78
99:1 78
105:41 125n25, 127n33, 129n38
106 18n83
106:7 43n101
106:33 43n101
106:43 43n101
107 140n
107:11 43n101
107:33 125, 127
107:33–36 139
107:35 125
114:8 125n25, 127n33, 129n38
119:103 57nn1
137 136n62
145–147 2n8
145–150 18n83

Proverbs

1–9 18n83
1:12 77
1:31 71
9 121–122
9:1–6 121–122
9:5 122
9:11 121–122
14:4 26
16:24 57nn1
18:21 71
24:13 57nn1
25:16 57nn1
30:9 34
31 18n83

Ecclesiastes

9:7 64, 133n53

Song of Solomon

2:5 61n24
4: 11 57nn1
5:1 57nn1, 133n53

Isaiah

1 10, 16, 20–22, 25, 27–28, 34,
36, 49–54, 58, 69, 87, 90–93,
114–118, 141, 160, 161n69,

Isaiah (cont.)

	174n106, 175, 177-178, 182, 187, 189	1:10-17	22, 34, 37-38, 49-50
		1:10-20	22
		1:11	8, 34-36, 49, 57, 178n109
1-5	50n129, 175n106	1:11-13	178
1-10	73	1:11-14	9, 23, 34, 36-37, 49, 52, 63-64, 74, 91, 161n68, 188
1-11	73		152n36, 177-178
1-12	55, 59-60, 63-64, 66, 68-69, 73, 93, 184	1:13	36, 40, 73
		1:15	38, 40
1-13	64	1:16-17	23
1-23	68, 75, 81, 90	1:17	38-40, 45
1-27	86	1:18	23, 49
1-32	88	1:18-19	22, 37-40, 47-48, 50
1-33	50n129, 88	1:18-20	1, 10, 20, 25-26, 40-45, 47, 51-52, 54, 69, 71, 81, 83, 85, 87, 90-93, 115-118, 141, 143, 171, 175-184, 187, 189
1-35	20-21, 57, 69, 91-92, 94-95, 97n16, 115n, 117-118	1:19	8, 23, 25, 38-41, 43, 47-48, 53, 57, 93, 116, 141, 175n107, 176
1-39	11, 20-21, 27-28, 50-51, 53-54, 64-69, 75, 79-81, 83-86, 88-91, 113-114, 116-120, 139-143, 176-177, 179, 183-187	1:19-20	9, 20, 22-23, 25-26, 28n29, 38, 40, 43, 45, 49, 60, 68, 70, 91, 93, 175-176, 189
1-55	163n71, 175n106, 177	1:20	23
1:1	25	1:21	23, 73
1:2	22-26, 37, 40, 44, 49	1:21-25	22, 48, 50, 92
1:2-3	26, 50, 188	1:21-26	8, 23, 48
1:2-4	23, 26	1:22	23, 48n114
1:2-9	22, 34, 36-37, 38n75, 47	1:23	55
1:2-17	38	1:24	23
1:2-20	22, 40n90, 47, 49, 92, 141, 176	1:25-26	23
1:3	23, 26, 34, 49, 52, 73, 91	1:26	23
1:4	36, 40, 177n109	1:27	23
1:4-5	89	1:27-28	48
1:4-7	182	1:27-31	22-23, 177n109
1:4-9	37, 50, 58	1:28	177n109
1:5	26-27, 59n17	1:28-31	23
1:5-6	27	1:29	23, 48-49
1:5-9	33	1:29-30	8, 177
1:7	8, 20, 23, 25n18, 26-29, 33, 36-37, 40, 42-45, 47-49, 51-52, 54-55, 58, 60, 66, 68-70, 73, 81, 89-90, 92-93, 115-118, 130, 139, 141, 175-177, 179-181, 183-184, 186-188	1:29-31	48-49, 52, 63-64, 91, 149, 177-178, 181, 188, 190
1:7-9	27, 92	1:30	25n16
1:8-9	116	2-4	69n
1:9	22, 27	2-35	21, 29, 51, 53-54, 69, 90-94, 116-118, 141
1:10	22-23, 25-26, 36, 40, 51, 178	2-39	54
1:10-15	40	2:1	69n
		2:1-4	175n106
		2:1-5	50, 69n

2:2-4	87n127, 161n69	5:8	9, 46, 59-60, 91, 188-189
2:3	161n69	5:8-10	59
2:4	42, 69-70, 73, 81, 83, 85, 90, 92, 189	5:9	57
2:5	161n69	5:10	60, 65, 68, 92, 118, 139
2:6-22	69n	5:11	9, 65, 67, 188
2:12	57	5:11-12	59, 63-64, 91
2:20	87	5:11-13	6, 65n47
2:20-21	57	5:11-17	59
2:21	89	5:12	25n16, 67, 80
3	55-56, 58, 60, 63, 70-71	5:13	25n16, 60, 65n47
3-4	70-71, 92	5:14	60, 68, 77, 90-91, 139, 179, 184, 186-189
3:1	55-56, 60, 66, 68, 70-71, 73, 89-90, 92, 117-118, 139, 179, 181, 184, 186-188	5:17	60, 67
3:1-11	55n	5:18-19	59
3:1-4:1	70-71, 73	5:19	73
3:2	70n60	5:20	59
3:6-7	71	5:21	59
3:7	56, 60, 66, 68, 70-71, 73, 90, 92, 117-118, 139, 179, 181, 184, 186-188	5:22	9, 59, 188
3:8	70n60	5:22-24	59
3:8-15	56	5:25	59n17
3:10	69, 71-73, 81, 83, 85, 90-93, 118, 181, 183-184, 187, 189	5:29	72
3:12	68	6	16, 55, 69
3:14	9, 46, 56, 188-189	6:1	55
3:14-15	56	6:5	52n134, 55, 89, 185
3:16	70n60	6:7	89
3:18	70n60	6:9	73
3:25	45, 70, 176	6:11	52n134, 55, 58, 93, 130
3:25-4:1	71	6:11-12	55
4	70n60	7	55, 57-58, 101, 109n65, 113-114, 118, 187
4:1	56, 90, 92, 118, 139, 179, 181, 184, 186-188	7-8	28n25, 33
4:2	25, 69, 70n60, 71-73, 81, 83, 85, 90-92, 118, 181, 184, 187, 189	7:1	73
4:2-6	69n, 70	7:3	113
4:4	70n60	7:4	109
4:5	70n60	7:10-17	113-114
4:9	57	7:11	109
5	9, 58-59, 68, 91-92	7:14-17	57
5:1-7	8, 59-60, 84, 153, 189	7:15	57, 60, 66, 68, 70, 89-90, 92, 114, 117-118, 139, 179, 181, 184, 186-189
5:1-30	73	7:16-17	57
5:3	92, 118	7:17	57, 73, 114
5:6	59	7:18	73
		7:20	57, 73
		7:21-22	90, 92, 186
		7:21-23	68, 70, 117, 139, 179, 181, 184, 187-188
		7:21-25	66

Isaiah (cont.)

7:22	57-58, 60, 114	11:14	65, 73
7:22-23	60, 89, 114, 118, 187	12	16
7:22-25	189	13-23	60, 63-64, 66, 69, 74-75, 93, 184
7:23	61, 65-66, 92	13-27	60n23
7:23-24	58	13:1	60n23
7:23-25	67	13:13	25
8	57	13:15	45, 70, 176
8:4	57, 73	14:6	80
8:7	57-58, 73	14:9	80
8:8	58	14:11	25n16
8:21	25n16, 46, 58-60, 66, 68, 70, 90, 117, 139, 179, 184, 186-188	14:15-17	80
8:21-22	25	14:19	45, 70, 176
9:2	189	14:24-27	117
9:4-5	117	14:28	60n23
9:7-20	73	14:30	25n16, 67, 88
9:8	73	14:32	92
9:11	59n17, 68, 73, 91, 189	15-16	9, 61
9:12	59n17	15:1	60n23
9:13	72	15:5	74
9:15	68, 189	15:6-7	61
9:16	59n17	15:7	62-63, 66, 68, 70, 117
9:17-18	105	16:1	92
9:19	25n16, 34, 46, 59n17, 66, 68, 70	16:3-5	74
9:19-20	9, 60, 72	16:6	61
9:20	59n17, 73	16:7	61, 75
10	9, 60	16:7-10	65-66, 68, 70, 90, 117, 139, 179, 184, 186-188
10:1	152n36	16:7-12	67
10:4	59n17	16:8	25n16, 61, 65n47, 74
10:5	73	16:8-9	61
10:5-9	117	16:8-10	63-66
10:6	65, 98	16:9	61
10:12	73	16:10	61, 64, 65n47, 133n53, 189
10:13-15	117	17	61
10:16	55	17:1	60n23
10:16-19	117	17:1-3	61
10:24	73	17:5	61, 63
10:33	55, 117	17:5-6	61
11	9, 72-73	17:9	62
11:6-7	73	17:10	62, 66, 68, 70, 75, 90, 117, 139, 179, 184, 186-188
11:6-8	72-73	17:11	61, 63
11:6-9	72-73	17:12-14	117
11:7	69, 72-73	18:4-5	61n28
11:9	73	18:7	92
11:10	73	19	75
11:11-16	60, 73	19:1	60n23

19:3	68	24:21	81
19:4	56	24:21-23	78
19:8	25n16	24:22	80
19:21	74, 81, 85, 188-189	24:23	64, 66, 78, 81, 90-91, 179, 185-186
20:3	111		
21:1	60n23	25	6, 8, 76, 84, 91, 154n41
21:5	9, 62-64, 80n101, 91, 188	25:6	77-78, 81, 83, 85
21:11	60n23	25:6-7	80
21:13	60n23	25:6-8	2, 9-10, 64, 73, 75-86, 90-92, 118, 181, 184, 186-187, 189
21:14	25n16, 74		
22	63	25:7-8	68, 80, 91, 189
22:1	60n23	25:7-9	189
22:11	63	25:7-12	82
22:12	63, 91	25:8	76-78, 81, 83
22:12-13	105	25:9	76, 86
22:12-14	37	25:10-12	84
22:13	9, 63-64, 133n53, 188	27	59n18
22:24	25n16	27:1	45, 176
22:25	60n23	27:2-6	84, 189
23	62, 75	27:3	153
23:1	60n23	27:10	67, 88, 126
23:2-3	62	27:13	64, 179
23:3	62	28-29	91
23:8	62	28-31	87
23:18	62-63, 68, 70, 74, 81, 84-85, 92, 117-118, 170, 174, 180-181, 187-189	28-32	89
		28-33	66-67, 86
		28-35	66-69, 75, 86, 90, 93, 184
24	64-66, 68, 75-76, 81, 83-84, 90-91, 117	28-39	81
		28:1	9, 25n16, 67, 91, 188
24-25	76, 78, 80-81, 92	28:1-4	6
24-27	64, 66, 68-69, 75-76, 81, 84, 86, 93, 184	28:1-6	67
		28:3	6n25, 9, 65, 67, 91, 188
24:1	65	28:4	25n16
24:1-11	25	28:7	9, 65, 67, 91, 188
24:1-13	61, 67	28:7-8	6
24:1-15	64	28:7-13	67
24:3	65	28:12	42n95
24:4	25n16, 65	28:14-22	117
24:5	76	28:15	68, 76, 91
24:5-14	76	28:18	68, 76, 91
24:6	76	28:23-29	68n57, 188
24:7	25n16, 65	29:1-2	37
24:7-11	64, 90, 92, 118, 139, 181, 184, 186	29:5-8	117
		29:7-8	117
24:9	65n47	29:8	25n16, 68n57
24:11	65n47, 133n53	29:9	9, 67, 91, 188
24:13	67	29:13-14	37
24:16-18	77	29:13-16	117

Isaiah (cont.)

29:20	152n36	32:20	85–86, 88, 90–92, 118, 184, 187, 189
30	66, 87, 89, 93	33	87–89
30:1	98	33–34	68, 91
30:1–5	117	33:3	89
30:1–17	66–67	33:5	89
30:2	87	33:9	25n16, 65
30:9	42n95, 87	33:11	68, 91, 189
30:14	25n16	33:12	89
30:15	42n95, 87	33:14	68, 89n134, 91, 189
30:18–19	86	33:14–15	88, 90
30:18–26	66–67, 86	33:14–16	90
30:20	66–68, 70, 86–87, 89–90, 92, 117–118, 139, 179, 181, 184, 186–188	33:16	86, 88–89, 91–92, 118, 181, 184, 186, 187, 189
30:20–22	86–87	33:16–17	81, 90
30:20–26	83, 86	33:17	87, 89, 185–186
30:21–26	90	33:19	89
30:22–26	81	33:20	124n22
30:23	25, 86–89	33:21	89
30:23–25	86–87, 91, 184, 187, 189	33:22	87, 89, 124n22, 185
30:23–26	71, 85, 87, 90, 92, 181	33:23	89
30:25	86, 89	33:24	89
30:27–33	66, 87	34	172
31:1	87, 97n16	34–35	50n129, 86, 88
31:1–3	117	34:4	25n16
31:2	152n36	34:5–6	45, 176
31:5	117	34:5–7	68, 91, 189
31:8	43, 45, 68, 91, 93, 117, 176, 189	35	16, 88n133, 142n70
32	87–88	36	104, 107, 115
32:1	87, 88n131	36–37	20–21, 28, 44, 51, 54n1, 93–97, 101, 103–104, 111–118, 141, 183–185, 187, 189
32:1–20	88	36–39	16, 20, 28, 50n129, 88, 94–95, 113, 115n
32:5–6	25n16	36:1	95, 101–103
32:6	9, 25n16, 87–88, 152n36, 188–189	36:1–2	102
32:7	88n131	36:1–3	96–97
32:9–14	9, 65–68, 70, 87–88, 90, 92, 117–118, 139, 179, 181, 184, 186–188	36:1–37:7	95n5, 96
32:10	67	36:2	101–102, 113
32:10–14	67	36:2–37:9	94
32:13	67	36:4	97, 101–103, 112
32:14	67	36:4–6	97
32:15	123	36:4–10	96–99, 102, 104n36, 112
32:15–16	126	36:4–20	99
32:15–20	9, 87	36:5	97
32:16–17	88n131, 91	36:6	97–98, 101–102, 105
32:17	89	36:7	97, 102, 105
		36:8	98–99, 101–102, 105, 107n55

36:9	97, 105	37:20	100, 103
36:10	97, 105	37:21	102–104, 112
36:11–12	96	37:21–29	96
36:12	55n, 56n4, 66, 89, 104, 107, 113, 115, 118, 184, 187–188	37:21–35	96–97
36:13	102	37:22–29	101, 109, 112
36:13–20	96–99, 102	37:29	110
36:14	98–99, 102–103, 112	37:30	10, 81, 83, 85, 88, 101, 104, 109–118, 156n47, 179–184, 186–187, 189
36:14–15	99		
36:14–20	104n37, 112	37:30–32	20, 96, 101, 113–114
36:15	98, 102, 104, 107, 112	37:32	27
36:16	102–103, 105, 107, 112	37:33	102–104, 112
36:16–17	20, 70, 81, 87, 99, 101, 104–105, 107, 112–113, 115, 118, 179, 186–187	37:33–34	104, 112
		37:33–35	96, 101, 103, 109, 112
36:17	25, 65n47, 105, 107, 112	37:34	103, 110
36:18	98, 102, 107	37:35	103
36:18–20	98–99	37:37–38	94, 95n5, 101, 103
36:19	98	37:38	94n4
36:20	98	38	109n65
36:21	101–102	39	50n129, 114
36:21–37:4	96–97	40	16–17, 50n129, 120, 138, 142n70
37	109, 113–114	40–54	131
37:1–4	100, 109	40–55	11, 20–21, 119–120, 124, 129–143, 163n71, 176–177, 179, 182–187
37:1	101–102		
37:4	100–102	40–66	20, 51, 88, 95
37:5	101–102	40:1	127–128, 138
37:5–7	96–97, 100	40:1–2	170
37:6	102, 104, 109, 112	40:3	126
37:6–8	112	40:7–8	25n16
37:7	100–101, 103, 110	40:8	120n3, 138
37:7–8	109	40:9–11	130, 138
37:8	95n5, 101–102	40:11	130
37:8–9	96–97, 109	40:14	138
37:8–38	96	40:18	132
37:9	101	40:19	132
37:9–13	96–97, 99, 101	40:27	138
37:9–36	94, 95n5	40:29–31	134
37:10	99, 102, 104, 112	41	126n28
37:10–13	109	41:2	142n69
37:11	102–103	41:7	140n
37:11–12	99	41:13	140n
37:11–13	104n37, 112	41:14–16	140n
37:13	102–103	41:17	25n16, 125, 131
37:14–20	96–97, 100	41:17–20	124–127, 129–131, 140n, 143, 184, 189
37:16	27, 103		
37:17	100	41:18	125
37:18	102		

Isaiah (cont.)

41:19	9, 125	46:4-7	134
41:20	125	46:5	132
41:21	185	46:6	132, 134
41:21-29	140n, 142n69	46:6-7	138, 143
41:28	120n3	46:7	132
41:29	137	46:12-13	137
42:5	25, 140n	46:13	137n
42:18-25	137	47:8	137
42:24	42n95	47:12	134
43:5	128	47:15	134
43:14	142n69	48:1-8	137
43:15	185	48:3	140n
43:16	127	48:12	137
43:16-17	126	48:14	137
43:16-20	129	48:16	137
43:16-21	126, 129-130, 140n, 143, 186	48:20	129
43:18-19	126	48:20-21	129-131, 142, 186
43:19	127	48:21	25n16, 124, 129, 137, 140n, 143, 184, 189
43:20	124, 127-128, 143, 184, 189	49-54	169n93
43:22-24	134	49-55	11n45
43:24	132	49:1	137
44	80, 134-135, 138, 143	49:1-3	137n
44:1	137	49:3	137n
44:1-2	128	49:4	134
44:3	25n16, 123-124, 128-129, 131, 140n, 143, 184, 189	49:7	142n69
44:3-4	131	49:8	130
44:4	128	49:8-10	124, 143, 184, 189
44:6	142n69, 185	49:9	130
44:7-20	140n	49:9-10	130, 134-136, 142-143
44:9-10	184	49:9-11	131, 143, 186
44:9-20	134, 189	49:9-12	186
44:11	134	49:10	25n16, 130
44:12	25n16, 134	49:11	130
44:15	134	49:13	158-159, 169, 180
44:15-19	134-135	49:14-23	128
44:16	34, 134	49:23	142n69
44:19	134	49:26	135
44:23	137n	50:2	25n16, 120n3, 140n
44:24	25	50:4	137
44:26	120n3, 156n46	50:8	137
44:28	142	50:9	135
45:1	80, 142n69	51	8
45:8	25	51:1	137
45:23	120n3	51:2	65
46:3	137	51:3	126
46:4	132	51:6	25
		51:7	137

51:8	135	55:10	25
51:9–52:12	142–143	55:10–11	138
51:10	126n29	55:11	120n3
51:11	142	56	163–164, 168, 172–173, 182
51:13	25	56–62	173
51:14	134–136, 142–143, 184, 186, 188–189	56–64	172–174
51:16	25, 120n3	56–66	11, 20–21, 120, 144, 151, 152n36, 162–163, 165, 168, 173–174, 175n106, 176n108, 178–183, 185–187
51:17	132	56:1	168
51:17–19	139	56:1–8	120, 163–166, 168, 173, 178
51:17–20	132–133	56:2	164, 168
51:17–21	133	56:3	172
51:17–23	2, 9, 132–133, 143, 184	56:4	164, 168, 178n109
51:18	132	56:4–7	165
51:19	25n16, 45, 70, 132, 135–136, 141–142, 176–177, 181–184, 186, 188	56:6	164, 168, 172, 182
51:20	132	56:6–7	181
51:21	133	56:7	73, 163–164, 166, 169n94, 172–174, 178, 182, 185, 187–189
51:22–23	133	56:8	163
52:4–7	138	56:9–12	165
52:7	141n, 142, 185–186	56:9–57:3	6
52:7–10	179	56:9–57:21	163n71, 165, 173
52:10	142	56:10	165
52:11–12	142	56:11	165, 168
52:15	142n69	56:12	165
53:11	34	57	165, 173
54:17	163	57:1–2	165
55	6, 20–21, 120, 122, 137–138, 141, 185, 187, 189	57:3–13	150, 165, 174
55:1	25n16, 64, 121–122, 124, 130–134, 138, 143	57:4	165
55:1–2	121–124, 137	57:5	49
55:1–3	20–21, 120–124, 133, 138–141, 143, 176–178, 183–184	57:5–7	49
55:1–5	76	57:6–7	165
55:1–9	121	57:7	9, 165–166, 173, 181, 185, 188
55:2	121–123, 133–135, 137–138, 141, 143, 183, 189	57:9	165
55:2–3	123, 135, 137–138	57:13	166, 173
55:2–5	137n	57:13–19	165
55:3	123–124, 137, 187	57:20–21	165
55:3–5	121	57:21	137
55:5	137n	58	9, 166, 167n89, 168, 173, 185, 188–189
55:6–7	137–138	58–59	166
55:6–8	149	58:1–3	166
55:7	138, 152n36	58:1–12	167n90
55:9–11	138	58:1–13	167
		58:1–14	166n84
		58:1–59:21	163n71

Isaiah (cont.)

58:2	168	62:9	71, 171, 174, 185, 187
58:2-3	168	63:1-6	172, 189
58:6	166	63:1-7	153
58:6-7	166	63:3	172
58:6-10	166n84	63:6	172
58:7	25n16, 166, 168, 173, 189-190	63:7	172
58:8	167	63:7-64:11	145n3, 163n71
58:9	152n36	63:7-66:24	175n106
58:10	25n16, 34, 167-168, 173	63:8	172
58:10-11	167	63:11	172
58:11	166n84, 167-168, 174, 187, 189	63:14	172
58:12	156n46, 168	63:18	172
58:13	168	64:5	25n16
58:13-14	167n90, 168, 182	64:8	172
58:14	166n84, 167-168, 173-174, 180, 187, 189	64:11	172
59	166n83	65	144n2, 145n5, 148-149, 152, 159-160, 175n107, 180
59:4	152n36	65-66	10, 20-21, 50, 144-145, 149-150, 152, 155n44, 160-166, 168, 172-183, 189
59:6	152n36	65:1	145n5, 153, 168
59:7	152n36	65:1-2	150
59:20	168, 187	65:1-7	144n2, 145n5, 146n8, 150, 152
60	168-169, 185, 188	65:1-16	144n1
60-62	11n45, 163n71, 168, 172, 180, 186	65:1-66:2	144, 145n2
60:1-63:6	163n71	65:1-66:17	163n71
60:3	169	65:2	149
60:4	168n93	65:3	145n4, 149, 162, 164-166, 177
60:5	169	65:3-4	21, 48, 148-150, 152, 155, 157, 160-161, 165-166, 173-175, 177, 185
60:5-7	170	65:4	8, 9, 49, 144, 145n4, 146n7, 147-148, 150, 152, 155, 161, 165, 173, 175, 178, 181-182, 188, 190
60:6	169	65:5	145n4, 149
60:6-7	169	65:7	144n2, 146n9
60:7	137n, 169	65:6	146n7
60:9	137n	65:8	145n7, 152-153, 172, 189
60:10	169	65:8-9	150
60:11	169	65:8-10	153
60:13	137n, 169	65:8-12	153
60:16	158-159, 168-170, 174, 180, 186-187	65:8-16	145n5, 150
60:21	137n	65:9	145n7-146n7
61	177	65:10	152, 168
61-62	172	65:11	9, 21, 144, 146n7, 150, 153, 155, 157, 160, 162, 173-175, 177n109, 178, 182, 185, 188
61:5	170-171	65:11-12	9, 150, 153, 164-166
61:5-6	170-173, 181, 186-187, 189		
61:6	74n76, 169-170, 174, 180, 185, 187		
62:8	29, 65n47, 90, 171-172, 174		
62:8-9	42, 170, 172-173, 177, 179-181, 185-189		

65:12	45, 145n6–146n7, 149, 161, 176, 178n109	66:8	181
65:13	1, 8, 10, 21, 25n16, 133n53, 144, 145n6–n7, 152–155, 157–160, 162–166, 168, 172–175, 177–178, 182–183, 185, 187–190	66:9	145n7
65:13–14	153–155	66:10	145n6–146n7
65:13–15	9	66:10–11	159
65:14	145n6–n7	66:10–12	181
65:15	145n7	66:10–13	144
65:17	146n7, 165	66:11	21, 34, 158, 170, 182
65:17–25	25, 144n1, 145n5, 155, 160	66:11–12	146n7, 158, 162, 165–166, 168–170, 174–175, 183
65:18	145n6, 181, 187	66:11–13	152
65:18–19	146n7, 159	66:11–14	163
65:19	145n6, 159	66:12	159, 180
65:20	159	66:13	146n7, 182
65:21	9–10, 21, 144, 156n49, 175, 179–180	66:14	145n6–n7, 149
65: 21–22	1, 29, 42, 152, 155, 156n46, 157–160, 162–166, 168, 172–175, 177–183, 185–187, 189	66:15	145n7–146n7, 149
65:22	21, 90, 156n49, 157, 175	66:15–16	149, 158n53, 160–161
65:23	71, 158n54, 159, 173	66:15–17	149, 160
65:25	157, 159, 163, 175	66:15–24	149–150, 160, 179
66	4, 149, 152, 158n54, 159, 168–169, 173	66:16	45, 145n6–146n7, 149–150, 160, 162, 176
66:1	25, 151, 178	66:17	9, 21, 48–49, 144, 145n4, 147–150, 152, 155, 160–162, 165–166, 173–175, 177–178, 181–182, 185, 188, 190
66:1–2	161	66:17–24	177n109
66:1–4	144n1–n2	66:18	161
66:1–6	144n2, 152	66:18–19	146n7
66:2	150	66:18–24	120, 144n1, 146n7, 160–161, 163n71, 164–165, 179
66:2–24	144, 150	66:20	146n7, 161, 163–164, 181
66:3	9, 21, 144, 145n4, 146n7, 147, 149–152, 155, 160–162, 164–166, 173–175, 177, 182, 185, 188	66:22	145n7–146n7
66:3–4	146n7, 152n36, 164–165	66:23	73, 144, 152, 161–162, 164–166, 168, 173–175, 178, 181–183, 185, 187–189
66:3–24	145n2	66:24	146n7, 149–150, 160, 162
66:4	144n2, 145n5, 178n109	66:25	146n7
66:5	144n1, 145n6–146n7, 178		
66:5–14	158n53	<i>Jeremiah</i>	
66:6	146n7	1	18n83
66:6–16	144n1	2:18	62
66:7	8	2:30	28n29, 43
66:7–9	158n54	3:3	43
66:7–13	160	4:17	43n101
66:7–14	158–160, 168n93, 171, 174, 181, 187–189	4:28	65
		4:29	65
		5:3	43
		5:7	34
		5:12	132n50
		5:17	65, 107, 135

Jeremiah (cont.)

5:23	43n101
6:12	135
7	151
7:18	61n24
8:13	107
9:6	43
9:14	135
11:5	57n11
11:10	43
11:22	132n50
12:11	65
12:12	43
13:10	43
14:12-13	132n50
14:15-16	132n50
14:18	132n50
15:2	132n50
15:18	43
16:4	132n50
16:5	6
18:21	132n50
21:7	132n50
21:9	132n50
21:14	71
22:16	73
23:10	65n46
24:4-9	180
24:10	132n50
25	18n83, 132
25:9	156n47
25:15-20	133
25:28	156n47
27:8	132n50
27:13	132n50
29	136, 190
29:5	156n46
29:17-18	132n50
29:28	156n46
31:12	71, 171n103
32:22	57n11
32:24	104, 132n50
32:36	104, 132n50
34:17	132n50
35:7	156n46
35:9	156n46
38:2	132n50
39:10	135

41:8	57n11
42:16-17	132n50
42:22	132n50
44:12-13	132n50
44:18	132n50
44:19	61n24
44:27	132n50
46:10	28n29, 43
46:14	28n29, 43
48:26	133
48:32	65
48:33	61, 64
49:12	133
50-51	18n83
51:7	133
51:39	80n105, 82
52:16	135

Lamentations

1:11	136
1:18	43n101
1:19-20	136
1:20	43n101
2:12	136
2:19-20	104
2:20	105
2:20-21	136
3:42	43n101
4	133n51
4:9	56, 104, 136
4:21	133
5:1-2	84
5:9	136

Ezekiel

3:3	57n11
5:6	43n101
5:12	132n50
5:17	132n50
6:11-12	132n50
7:15	132n50
8:7-13	6
8:10	149
12:16	132n50
14:21	132n50
16:13	57n11
16:19	57n11
20:6	57n11

20:8 43n101
 20:13 43n101
 20:15 57n11
 20:21 43n101
 23:25 43
 23:31–34 133
 27:17 46n11, 57n11
 28:26 156n46, 157
 34:25–31 124n22
 34:29 71
 36:10 156n46
 36:33 156n46
 39:17–20 6
 45:17 35, 161
 46:12 35, 161
 47:1–12 124n22

Daniel

5:1–10 80n105, 82
 5:29 80n105, 82

Hosea

1–2 4n16
 1–3 18n83
 2:13 35
 2:14 107
 2:23–24 71
 3:1 61n24
 4:1–2 73
 4:3 65n46
 4:16–19 6
 5:10 73
 6 18n83
 6:6 34n61
 11:5 43
 13:6 34
 14 18n83
 14:1 43n101

Joel

1 29n31
 1:7 107
 1:12 107
 1:17 90
 2 161n69
 2:3 28n28
 2:18–27 71
 2:19–24 124n22

2:22 107
 2:26 171
 4:18 71, 124n22, 133

Amos

4:1 6
 5:8 73
 5:11 156–157
 6:1 6
 6:3–7 6
 6:4–7 6n24
 8:11 123
 9:6 73
 9:13–14 124n22
 9:13–15 71
 9:14 156n46–n47, 157

Obadiah

3 89
 16 133

Jonah

3 161n69

Micah

1:2 23
 2:2 46
 4:4 107
 6:1 23
 6:14 157n50
 6:14–15 29

Nahum

1:10 43
 2 65
 2:1 65
 2:2 65
 2:9 65
 2:10 65
 2:14 28n29, 43
 3:13 28n28
 3:15 28n28, 43

Habakkuk

2:5 77
 2:15–17 133
 3:17 107

Zephaniah

1:13	156, 157n50
2:8	84

Haggai

1:6	154
1:11	90
2:6–9	169
2:19	107

Zechariah

3:10	107
7–8	7
7:3	7

7:5	7
7:11	43
8:19	7
9:16–17	71
10:7	133n53
11:1	28n28
12:2	133
13:1	124n22
14:8–9	124n22

Malachi

1:10	34n61
3:10–11	8
3:11	71